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MINUTES.

1st. The Introductory Sermon was preached by Elder W. Hudgins, from Phillippians, 2nd chap. 14th verse.—"Do all things without murmurings and disputings."

2. After Sermon, the Association convened and came to order by appointing JORDAN DENSON, Moderator, and THOS. J. PITCHFORD, Clerk.

3. The Delegation from Poplar Spring was appointed to supply the stand with preaching, on Saturday evening.

4. The invitation to visiting brethren in the Ministry to take seats with us, was accepted by Caleb P. Gordon, Daniel Westry, Ellem Meekum, and Malthus D. Freeman.

5. Jeremiah Soloman and Wilson D. Webb were appointed a Committee of Finance to receive the contributions.

6. Letters from the Churches were called for, read, and the condition of each noted as follows:

CHURCHES.	*Baptised.*	*Received by Letter.*	*Dismissed by Letter.*	*Excommunicated.*	*Restored.*	*Dead.*	*Total.*	*Contribution.*	NAMES OF DELEGATES.
Haywood's	15	1	0	0	0	1	122	$1.50	Seth J. Garrett, J. Soloman.
Reedy Creek	12	2	1	0	0	1	133	2.00	John B. Powell, Thos. J. Pitchford.
Maple Spring	0	4	0	2	1	0	43	1.50	Jordan Denson, Wilson D. Webb.
Hickory Chapel	17	0	3	1	0	2	36	1.00	N. Harrison, G. W. Powell.
Redbud	1	0	0	0	0	0	62	1.50	Hilliard Stallings, S. F. Alston,†
Louisburg	3	0	6	1	0	0	57	2.00	Jos. J. Harper, William Carter.
Brown's	59	1	0	2	1	1	130	2.00	William Watson, S. G. O'Brian.
Flatrock	28	1	3	2	0	1	111	2.00	Isaac Winston, Wm. P. Terrill.
Shiloh	25	2	4	1	0	0	79	1.00	A. C. Perry,† Thos. B. Tharrington.
Sandy Creek	0	1	0	0	0	0	102	1.00	Clifton Collins, Jos. J. Thomas.
Poplar Spring	50	1	1	11	0	0	1295	2.50	James Baker, Everett Pearce.
Peachtree	1	1	1	2	0	2	206	2.00	Robt. R. Moore, Sherwood Gay.
Tarboro'	3	*	*	*	*	3	12	1.00	Henry Austin, Peter P. Lawrence.†
Bear Swamp	7	0	0	0	0	0	23	1.00	James Qualls, Thos. Wilcox.
Nashville									(Not represented.)
Tanners	34	1	3	2	0	0	218	2.00	Willoughby Hudgins, Jas. Burrow.

* No letter written.

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7. Petitionary Letters from other Churches were called for, but none received.
8. Letters of Correspondence from other Associations were called for.—There was no communication from Flat River, and none from Concord. Twenty-six copies of Minutes were received from the Raleigh Association by the hands of W. J. Atkinson, John P. Cook and Joseph Fowler. A Letter and twenty-three copies of Minutes were received from Chowan by the hands of G. W. Powell. The Delegates from Raleigh Association, upon invitation, took seats with us.
9. A Committee of Arrangements, consisting of the Clerk, W. Hudgins, T. Wilcox, H. Edwards and W. A. Atkinson, was appointed to prepare the business of this body for Monday.
10. The Delegates from Poplar Spring were appointed to select Preachers to fill the stand on Monday.
11. The Circular Letter was called for, read and delivered to the Committee of Arrangements.
12. Elders Hudgins, Wilcox and Gordon, were selected to preach on Sabbath.
13. W. A. Atkinson, W. Hudgins and Wm. Watson, were appointed a Committee to inquire into the expediency of ordaining Solomon G. O'Brian to the work of the Gospel ministry, who reported that he be ordained.
14. W. Hudgins, Thos. Wilcox and W. H. Jordan, were chosen to ordain Brother S. G. O'Brian, at his own Church.*
15. The Association then adjourned to Monday morning, 10 o'clock.

SABBATH DAY.

Bro. Wilcox addressed the Congregation from Ezekiel, 33rd chap., 11th verse. Bro. Hudgins then spoke from Matthew, 10th chap., 40th verse. In the evening, Bro. Gordon spoke from Revelations, 10th chap., 1st and 2nd verses, in connexion with the latter part of the 6th verse. The congregation was put to inconvenience by the bad state of the weather.

MONDAY MORNING, 10 O'CLOCK.

1. The Association met and was opened with singing and prayer by Bro. Hudgins.
2. The list of names was called and absentees marked.
3. The Committee of Arrangements reported and was discharged.
4. The Constitution and Rules of Decorum adopted by this body at its first meeting were read.
5. *Resolved*, That the sixth article of the Constitution be so altered as to allow to each Church three Delegates to this body, instead of two.
6. Whereas the evils resulting from non-fellowship between members of different Churches, are many and great, and as the necessity of remedying them is certainly obvious and imperative: Therefore, it is *Resolved*, That this Association earnestly recommend to the Churches thus afflicted, to appoint mutually and forthwith, strong Committees,

* This resolution has been carried into effect, and he is now a regular Minister of the Gospel.

which shall have power to confront offending parties, hear evidence, and decide in respect to the guilt or innocence of the parties; which decision shall be ratified by the Churches, and considered final.

7. *Resolved*, That the Churches, in their future letters, state the number of white and black members separately.
8. In reply to the query from Bear-Swamp Church, "How shall a Church act towards a member who does not attend Church-Meeetings, nor contribute to the support of Church nor Minister?" It is considered that any member who, upon proper enquiry, is found able to discharge these duties, and fails so to do, ought, in the opinion of this body, to be excluded from the fellowship of the Church.
9. *Resolved*, That hereafter this body select the subject on which each circular letter shall be written and each introductory sermon preached.
10. Corresponding Messengers to other Associations were called upon to make their reports. Chowan was attended by a part of the delegation, viz: Thos. Wilcox and Jas. Smithwick. Raleigh was not attended, but some copies of our Minutes were sent. Neuse was not attended, and the excuse of the Messengers was satisfactory. Concord was attended by the whole delegation, who reported very favorably in regard to its standing and liberal views. The delegation to Flat River made no report.
11. Corresponding Messengers were appointed to the following Associations, viz: To Chowan—T. Wilcox and S. G. O'Brian; the Clerk is also ordered to write a letter of correspondence. To Raleigh—Nath'l Dunn, Wm. P. Terrell, Thos. Crocker and Isaac Winston. To Neuse—Henry Austin, Peter P. Lawrence and Mark Bennett. To Concord—W. Hudgins, S. G. O'Brian and Seth J. Garrett. To Flat River—J. Soloman, P. H. Smith and Thos. Crocker.
12. Thos. J. Pitchford was appointed Treasurer.
13. The Committee of Finance reported the receipt of $24, which was paid into the hands of the Treasurer and the Committee discharged.
14. The Treasurer reported as follows, and was discharged.

Report of the Treasurer of Tar River Association, at October Meeting, 1843.

Balance in hand at last Association - - -		$10 45
Received at that time from Finance Committee -		23 50
		$33 95
Paid for printing 400 copies Minutes -	$15 75	
Clerk's fees - - - - - -	10 00	
		25 75
Leaving a balance due the Association of - -		$8 20

15. The Circular Letter was accepted and ordered to be attached to the Minutes.
16. Rev. S. G. O'Brian was appointed to write the next Circular Letter—the subject selected is Human Depravity.
17. The next Association will be at Bryan's Meeting-House, to commence on Saturday before first Sunday in October, 1844.
18. Rev. Thos. Wilcox was appointed to preach the Introductory Sermon. Subject—The support of the Gospel Ministry. S. G. O'Brian, alternate.
19. The Clerk was ordered to superintend the printing and distribution of 400 copies of these Minutes.

20. Thos. Wilcox, who was appointed an Itinerant at our last meeting, was called upon to make his report; which was ordered to be condensed into our Minutes. (See below.)
21. Wilson D. Webb was appointed Recording Secretary, with a salary to be determined by the work done.
22. *Resolved*, That the Churches be earnestly requested to send their Ministers to the Association whenever practicable.
23. The Clerk was allowed $10 for services.
24. *Resolved*, That our Itinerant or Missionary be continued on the same terms for the next Associational year.
25. The thanks of this body are hereby tendered to the people in the vicinity of Poplar Spring for their hospitality and kindness.
26. The Association, after singing and prayer, adjourned to time and place above mentioned.

JORDAN DENSON, *Moderator.*
THOMAS J. PITCHFORD, *Clerk.*

Our Itinerant reported that he had travelled eighty-nine days. During this time he has visited fourteen churches, some more and some less. He has made during the year forty-three visits, travelled one thousand six hundred and eighty-four miles, baptised thirty-six persons, and received from the Churches $109 22½.

With a view of facilitating epistolary correspondence, the following list of the Churches, with the name of the Clerk and Post Office address of each, is given:

Haywood's,	Jeremiah Soloman,	P. O. Kinderhook, Warren.
Reedy Creek,	Thos. J. Pitchford,	Warrenton, "
Maple Spring,	Wilson D. Webb,	Louisburg, Franklin.
Hickory Chapel,	Nathaniel Harrison,	Hilliardston, Nash.
Redbud,	Spencer H. Alston,	Belford, "
Louisburg,	Peyton Williams,	Louisburg, Franklin.
Brown's,	John Daniel,	Henderson, Granville.
Flatrock,	Jones Cook,	Franklinton, Franklin
Shiloh,	Allan C. Perry,	" "
Sandy Creek,	John Leonard,	Reubentown, "
Poplar Spring,	James Baker,	Louisburg, "
Peachtree,	W. Harris,	" "
Tarboro',	Henry Austen,	Tarboro'.
Bear Swamp,	Thos. Wilcox,	Belford, Nash.
Tanners Cor	John W. White,	Warrenton, Warren.

The Ordained Ministers belonging to the Tar River Association, are Willoughby Hudgins, Thomas Wilcox, Patrick H. Smith, Henderson Edwards, William Dent, Solomon G. O'Brian.

CIRCULAR LETTER.

DEAR BRETHREN: In our judgment a more essential service no man can render to the present generation, than to call the attention of the readers of the sacred Scriptures to the necessity and importance of understanding them. Since the Reformation in the sixteenth century, no book has been more read by all classes of persons, than the Bible, and, perhaps, none less understood. And why is it not understood? Not because it contains nothing but mysteries beyond the comprehension of common minds; for Paul says, "we use great plainness of speech;" but because the prophecy delivered by Paul at Melitus, to the Elders of the Church at Ephesus, has long since been fulfilled. Not only in Asia Minor, but in all the world, men have risen up, from among Christians, speaking perverse things to draw away disciples after them. These men have more contributed to make the Bible mysterious, than to make men holy and happy. The mystery of iniquity had begun to work when Paul wrote to the Church at Thessalonica; and forty-four years after that, John saw mystery written in the forehead of the mother of harlots. Thus mystery seems to have been an essential ingredient in all systems, called religious, that have for their object the will of men. But when we turn to that system which has for its object the happiness of men by the will of God, the veil is taken away. When a man takes up a book, containing a regular system of rules for the interpretation of the Scriptures, all arranged and exhibited to the eye, and filled with references to choice and rare volumes, he is ready to conclude that it is as impossible for him, with his limited opportunities, and perhaps more limited education, to understand them, as it would be to know what Paul heard when he was caught up to the third heaven. But this is a great mistake. The *form* of the system, it is true, may be altogether matter of art, the quotations and references may imply a widely extended circle of reading and knowledge, but the principles themselves are obvious and natural. If they are not so, they are worth little or nothing. Nature teaches rules; art arranges, illustrates, and records them.

The principles of interpretation as to their substantial and essential elements are no invention of men, no product of his effort and learned skill. They are coeval with our nature. Ever since man was created and endowed with the powers of speech and made a communicative social being, he has had reason to practice the principles of interpretation and has actually done so. It is a law of rational, intelligent and communicative nature. Just as truly as one human being was formed to address another in language, just as truly was that other formed to interpret and understand the words spoken.

If then, our Heavenly Father has implanted in our rational nature, the fundamental principles of interpretation, may we not suppose that when he addresses a revelation to us, he intends and expects that we shall interpret it in accordance with the laws of that nature which he has given us. From what has been said, we think it sufficient proved that the science of interpretation is not a product of art or learned skill; and if so, then it follows that the business of interpreting the Bible, need not necessarily be confined to a few, but may be practised by men of plain common sense and sound understanding: for if there be a book on earth that is addressed to the reason and common sense of mankind, the Bible is emphatically that book.

What is the Bible? A revelation from God. If so, then it is designed to be understood, for if it be not intelligible, surely it is no revelation.—It is a revelation through the medium of human language such as men

frame and employ for their purposes. It is a revelation by men as instruments for men. If the Bible is not intelligible in the same way that other books are, then it is difficult to see how it can be a revelation.—There are only two ways in which the Bible or any book can be understood; the one by miraculous illumination, the other by the application of such principles of interpretation as constitute a part of our rational and communicative nature. If we say, the first of these ways is the only and true one, it follows that a renewed miracle is necessary in the case of each intelligent reader. But this contradicts the experience of men, neither can we see the use of the Scriptures, if such repeated miracles be necessary. It is not in accordance with the wisdom of God thus to employ useless machinery, nor does it comport with the declarations of Scripture that it is plain, intelligible, perfect, in a word, all that is necessary to guide the humble disciple, or to enlighten the ignorant.

Were not our Lord and his disciples understood by their hearers in the same way that we now understand a sermon? viz: by the application of the usual principles of interpretation? If the Saviour was not understood by the Jews when he spoke to them, how could he say to his disciples, "If I had not come and spoke unto them, they had not had sin?" But inasmuch as he was understood, they were deprived of all cloak for their sin. We are aware of objections to these sentiments, but to attend to all of them would swell our Circular beyond due bounds. We notice only two.

1st. It is God who speaks in the Bible, not man. How can we expect his word to be scanned by the rules of human language? We answer—when God speaks to man, he speaks in human language in condescension to our wants. We are not expected to understand the language of Angels. The forms of speech, common to the Jewish nation and others, are employed by the sacred writers. All the varieties of style and expression, the same figures of speech, the same modes of address and instruction, are employed here as elsewhere. We have historic relation, genealogical catalogues, prose, poetry, proverbs, addresses, sermons, parables, allegories, and even enigmas, all subject to the same rules which govern the language of uninspired writers. The *matter* not the *manner* gives superiority to the Sacred Scriptures. Indeed, the manner is sublime, impressive, awful, delightful; but this is intimately connected with the elevated matter, the high and holy contents of the Bible. The manner is after all, the manner of men, by men and for men.

2nd. But some may say that parts of the Scriptures have a double sense, a temporal and a spiritual meaning at one and the same time. If this be true, it is indeed an exception to all the rules of interpretation which we apply to other books. But whether or not this be so, we have not room to discuss, but will merely give in conclusion a quotation from one or two champions in language. (Horn's Introduction, Vol. II., page 492.) "Although in every language there are very many words which admit of several meanings, yet in common parlance there is *only one true sense* attached to any word, which sense is indicated by the connexion and series of the discourse, by its subject-matter, by the design of the speaker, or by some other adjunct, unless an ambiguity be purposely intended." Mosheim's History of the Reformation, Vol. IV., page 296, speaking of the changes introduced by Luther and his coadjutors, he says, "In consequence of that golden rule of interpretation inculcated by Luther, that there is no more than one sense annexed to the words of Scripture throughout all the books of the Old and New Testament."

PROCEEDINGS

OF THE

FOURTEENTH ANNUAL MEETING

OF THE

TAR RIVER BAPTIST ASSOCIATION,

AT BROWN'S MEETING-HOUSE, WARREN, N. C.,

On Saturday before 1st Lord's Day in October 1844, and days following.

PETERSBURG, VA.
J. M. H. Brunet printer—Republican press.
1844.

PROCEEDINGS.

1st. The Introductory Sermon was preached by Elder Thomas Wilcox, from 1st Corinthians, 9th chap. 14th verse.

2d. After a short interval the Association convened, was commenced with prayer by Brother W. Hudgins, and came to order by appointing Jones Cook, Moderator.

3d. Thomas J. Pitchford was appointed Clerk, and W. Hudgins his assistant.

4th. John B. Powell and Guilford Lewis were appointed a committee of finance to receive the contributions.

5th. Elders J. B. White and N. M. Havens were appointed to supply the stand with Preaching during the afternoon.

6th. Visiting brethren in the Ministry were invited to take seats with us, which invitation was accepted by Jas. J. Sledge, N. M. Havens, Seth J. Garret and Josiah B. Solomon.

7th. The letters from the Churches were called for, read, and the standing of each, so far as heard from, noted as follows:

CHURCHES.	Baptised . . .	Received by Letter	Dismissed . .	Excommunicated	Restored . . .	Dead	Whites	Blacks	Total	Contribution.	NAMES OF DELEGATES.
Haywood's	35	0	6	2	0	6	64	57	121	2 00	J. Solomon, P. H. Smith, E. Green.
Reedy Creek	11	1	1	2	0	0	41	96	137	2 00	J. B. Powell, T. J. Pitchford, Thos. Fleming.†
Maple Spring	28	10	1	0	2	1	68	22	90	2 00	W. D. Webb, G. Lewis, H. Harris.
Hickory	1	0	0	0	0	0	20	16	36	1 00	G. W. Powell.
Redbud	4	0	1	0	0	0	46	18	64	1 50	John Harrison, Jas. Harrison,† Jesse Brown.
Louisburg	23	0	9	1	0	1	30	39	69	1 50	J. J. Harper, S. G. Whitley,† P. P. Williams.†
Brown's	21	2	5	2	0	2	51	93	144	2 22	Wm. Brown, Sol. Perdue, Jas. Rodwell.
Flatrock	32	0	1	0	0	2	82	48	130	2 00	Jones Cook, Wm. P. Terrel,† Young Winston.
Perry's Chapel*	57	0	6	1	2	2	34	97	131	1 50	J. R. Sherwood,† T. B. Tharrington,† R. G. Goodloe.†
Sandy Creek	3	1	3	0	0	1	106	16	122	1 50	D. Wester, P. D. Pearce,† L. Wester.
Poplar Spring											
Peachtree	25	3	1	2	0	4	155	65	220	2 00	Aug. Bass,†, L. Bartholomew, A King.†
Tarboro'	0	0	0	0	0	0	13	0	13	1 00	M. Bennett,† P. P. Lawence,† Henry Austin.
Bear Swamp	5	0	2	0	1	0	10	15	25	1 00	Thos. Wilcox, James Qualls.
Nashville											
Tanners	27	4	30	3	0	1	74	0	0	2 00	W. Hudgins, M. Collins, C. J. Edgerton.

* The name since last association has been changed from Shiloh to Perry's Chapel.
Those marked thus† were absent.

8. Petionary letters were called for, but none received.
9. Letters of Correspondence were called for. Triplett T. Estes and Randal Hester were received as delegates from the Flat River Association without minutes or a letter. Prof. J. B. White handed in 8 copies minutes from the Raleigh Association, and was received as a delegate. The other bodies with which we usually correspond were not heard from.
10. A committee of Arrangements, composed of the Moderator, Clerk, Thomas Wilcox, G. Powell and W. Hudgins, was appointed to prepare the business of this body for Monday.
11. Wm. Brown, Wm. Watson and John Watson were appointed to procure Ministers to fill the stand on Monday.
12. *Resolved*, That a collection be taken up on the Sabbath in aid of Missionary operations within our own limits.
13. Brethren Solomon, Collins, Webb and Lewis, were appointed collectors.
14. N. M. Havens, J. B. White and W. Hudgins were appointed to preach on Sabbath.
15. The Circular Letter was called for and delivered to the committee of Arrangements.
16. The Association adjourned, with prayer, to meet at 10 o'clock on Sunday, and at 9 o'clock on Monday morning.

LORD'S DAY.

Elder Hudgins preached from 1 Tim. 4 c. 8 v. Bro. Havens being unwell, his place was supplied by Elder Wm. H. Jordan, who preached from 2d Tim. 2 c. 6 v.; Elder White followed, and preached from Matthew 28 c. 19 v.

MONDAY MORNING.

1. The Association was opened by singing and prayer by brother Jordan.
2. The names were called, and absentees marked. †
3. The committee of Arrangements reported, and was discharged.
4. The Constitution and Rules of decorum were read.
5. The Itinerant reported that he had travelled 50 days, rode 1126 miles, visited 14 churches, baptised 3 persons, and received $60 55.
6. The Sabbath collection, being $27 45, was paid over to brother Wilcox, the Itinerant for the last associational year, thereby making his whole compensation $88.
7. The Recording Secretary reported that a record is made of the proceeding of this body up to date, and it was ordered that he have $2 for his services, to be paid out of the Association fund.
8. Report of Messengers of correspondence. Brother S. G. O'Bryan reported that he attended the Chowan Association. There was no report of Messengers having attended the Raleigh, Neuse, Concord, or Flat River Associations.
9. Correspondents were appointed to the following Associations: To Chowan, Jas. J. Sledge, Jeremiah Solomon, Josiah B. Solomon, and James Smithwick. To Raleigh, S. G. O'Bryan, G. Lewis, and T. A. Winston. To Neuse, H. Edwards, E. King and Nathl. Dunn.

To Concord, James J. Sledge and W. Hudgins. To Flat River, P. H. Smith, T. Wilcox, Jeremiah Solomon, and J. B. Solomon.

10. Thos. J. Pitchford was appointed Treasurer.
11. The committee of Finance reported the receipt of $23 27½.
12. Report of Treasurer. Balance in hand at last Association in 1843, $ 8 20

Received at that time,		24 00
Paid Printer,	$17 87	32 20
Clerk's fees,	10	
	27 87	27 87
Now due, Oct. 1844,		4 33

13. The Circular Letter was received and ordered to be printed.
14. Appointed Elder Mark Bennett to write a Circular Letter for next Association. Subject—*What is the nature; who is the author, and what is the extent of conversion according to the Bible.*
15. The next Association will be held at Maple Spring, Franklin county, N. C., to commence on Saturday before 1st Sabbath in October, 1845.
16. J. J. Sledge was appointed to preach the Introductory Sermon: Subject to be Election.
17. The Clerk was appointed to superintend the printing and distribution of 400 copies of these Minutes.
18. Allowed the Clerk $10 for his services.
19. *Resolved*, That we appoint Thos. Wilcox our Itinerant for the ensuing year, and to ensure his support, we recommend to each Church to send a member to Sandy Creek on Saturday before the 3d Sunday in December 1844, to ascertain how much each will contribute.
20. *Resolved*, That the above committee and the Itinerant also, report to our next Association what has been done.
21. Jeremiah Solomon was appointed to carry to the N. C. Baptist State Convention, all monies collected for it at this Association, and to cause them to be applied to Foreign Missionary purposes.
22. *Resolved*, That the thanks of this Association be tendered to the inhabitants of the neighborhood for their hospitality during its session.

JONES COOK, *Moderator.*

THOMAS J. PITCHFORD, *Clerk.*

CIRCULAR LETTER.

Dear Brethren: The subject selected at the last Association for the present letter, was *Human Depravity.* Any one who will trace, carefully, the origin or derivation of the word Depravity, will see that it implies something crooked, irregular, not straight, not right. In theology, it is usually applied to man's moral nature, and not to his intellectual, to the state, condition, or affections of his heart and not to his judgment or understanding. Hence, when it is said a man is depraved, it is meant that his heart, or the affections of his heart, are not right, are crooked or perverse. His heart was once right but did not so continue; it once loved God, but became alienated; once was perfect, but became fallen and imperfect. It is by no means intended to be affirmed that man's depravity does not affect his whole nature, but that it is more particularly to be affirmed of his moral character, the state of his heart. That this view is correct, let us look at the scripture representation of the nature of depravity.

The heart is the seat of depravity—"Keep thy heart with all diligence, for out of it are the issues of life. It is not that which entereth in at the mouth that defileth the man, but that which cometh forth from the heart. For out of the heart proceed evil thoughts: murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man."

It is again illustrated by the nature of religion:—Religion consists chiefly in the exercise of holy affections. It is love—love to God and man. Depravity is the opposite of this. It consists, therefore, in the exercise of unholy affections, in the want of love, or rather, in hostility of heart against God. "I know you that you have not the love of God in you." The carnal mind or the minding of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be.—"The heart of the sons of men is full of evil, and madness is in their heart while they live." "The imagination of man's heart is evil from his youth."

It is also illustrated from the requisitions of God, relative to the new birth: "Except a man be born again he cannot see the kingdom of God." "That which is born of the flesh is flesh." "Being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." It is a renewal of the spirit of our minds. This is the view which the Church takes of this subject on the reception of members. Candidates are never examined in regard to any change in their judgments or reasoning powers; but whether the heart has been changed; whether they hate what they once loved, and love what they once hated.

The extent of depravity also deserves attention: "Wherefore, as by one man, sin entered into the world and death by sin, and so death has passed upon all men for that all have sinned." Here we are taught that all sin who die. As, therefore, every child of Adam dies, so according to the sentence of the Apostle, every child of Adam is a sinner. If all mankind had been obedient, not one of them would have suffered death or any other evil. Accordingly, Adam, while obedient, was assured of immortal life. In the same manner, also, the angels who kept their first estate are immortal and happy.

After Adam lost the image of God, we are informed that he begat a son in his own likeness. The image of God in which Adam was created, was righteousness and true holiness. The likeness of Adam is the

moral character which he possessed after his apostacy. In this likeness Seth is said to have been begotten. That Cain was in the same likeness will not be disputed. The same thing is indirectly, but decisively asserted also concerning Abel; for he is declared to have lived and died in the faith; that is of a future Redeemer. But Christ, as the Redeemer could not have been an object of faith to Abel had he not been a sinner, or in other words, had he not borne the image of apostate Adam. But if this was the nature of the immediate children of Adam, it cannot be suspected that it is not even so with his more remote progeny.

St. Paul argues this point very clearly in the three first chapters of the Apostle to the Romans, concerning both Jews and Gentiles. What then? are we better than they? No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin. As it is written—"There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one; their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips." Here the all-seeing Jehovah is represented as looking down from Heaven to see if there were any who were righteous, any who did good. And what was the result? There were none righteous. All were out of the way. Depravity was universal—there was no exception; no, not one.

Such is the Scripture representation of our subject. Let us now see how far this view is confirmed by facts.

What is the history of the world? Is it the history of a world where holiness, peace and love reign? or is it the history of a world noted for its wars, bloodshed, robberies, and all kinds of evils? To repress and restrain these evils, human laws are made. The penalties by which they attempt this restraint are various and dreadful; yet they have always fallen short of their purpose. To this head may be referred all the means furnished by law to protect our persons and our property, the bolts, bars and locks by which we endeavor to defend our houses and their contents, our persons and our families, against the inroads of theft and violence, the jails and other imprisonments by which we endeavor to confine the wicked, and prevent them from disturbing by their crimes, the peace of society. All these are but gloomy proofs of the corruptions of the world in which they exist.

Again—the religion of all nations is a forcible proof of this doctrine. All religions are so framed as intentionally to make satisfaction for sin, and to obtain reconciliation with a God acknowledged to be offended. Especially is this seen in the views and religious ceremonies of the Heathen. Instead of one God, they believe in many. Instead of the perfect Jehovah, they heap up to themselves Gods after their own lusts. They worship men, beasts, birds, fishes, reptiles, the sun and moon. They sacrifice human beings in religious services, and sanction every violation of justice, kindness and purity.

The pleasures of men are affecting proofs of the extreme depravity of our nature. What are the actual pleasures sought in countries claiming the title of Christian? Turn we for a moment to the gaming table. Here is the chamber of gloom, discontent, drunkenness and universal depravity. Here time is most sinfully wasted, and the estate, health, character and family are consigned to ruin. We might also mention the theatre, the race course, the back-gammon table, and the ball room. And what seems most to strike the thinking mind, is that these places

of pestilence and ruin, of sin and perdition, are tolerated in countries inhabited and ruled by such as profess to be Christians.

Again—what more clearly indicates an utterly depraved nature than those dreadful scenes of horrid debasement which are characterised by guilt, profanity, drunkenness, fraud and murder? Scarcely one example is found in which those who have once entered such scenes, ever make their escape. Sin and perdition mark their way, and over the door is read, in letters of fire, "this house is the way to hell, going down to the chambers of death."

In conclusion—a proper view of our subject teaches great self-abasement. It should cause us to humble ourselves in the dust, to consider what we are—sinful, corrupt, and fallen beings. It has a tendency also to produce a state of mind calculated to lead the sinner to the cross of Christ. He feels that he is a weak and helpless being. The whole head is sick, the whole heart is faint. From the sole of the foot even unto the head, there is no soundness in him, but wounds and bruises, and putrifying sores. This causes the exclamation—"Who shall deliver me from this body of death?" And when he has found the great deliverer, he is prepared to exclaim—Oh! what a monument of mercy am I. Hence we see the manner in which a preacher should address mankind. Every congregation should be regarded as a collection of depraved guilty beings, exposed to endless punishment for their crimes. On this basis should all his sermons be founded, and to this point should they all refer. He should exhort them to repent, because they are sinners, and therefore need repentance. He should exhort them to believe in Christ, because they cannot save themselves, and because he can; and if they believe in him, will save them. He should teach them to seek for pardon of God, because they are sinners, and must be either pardoned or lost. To rely on the grace of God for their justification, because they have no merit of their own, and if they depend on their own righteousness, cannot be saved; and to feel the necessity of sanctification, because without holiness no man shall see the Lord.

MINUTES

OF THE

FIFTEENTH ANNUAL MEETING

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD AT

MAPLE SPRING M. H., FRANKLIN CO., N. C.,

On Saturday before the 1st Lord's day in Oct., 1845,
and days following.

RALEIGH:
PRINTED AT THE RECORDER OFFICE,
1845.

PROCEEDINGS.

Saturday, October 4th, 1845.

1st. The Introductory Sermon was preached by Elder James J. Sledge, from Romans, 8th chap. 33rd verse. Subject—Election.

2nd. After a short interval, the Association convened, and was commenced with prayer by Elder James Delk.

3rd. Appointed W. Hudgins Moderator, and Wilson D. Webb Clerk.

4th. Apppointed brethren Azariah King and Jeremiah Solomon, a Committee of Finance to receive the contributions from the churches, and settle with the Treasurer.

5th. Visiting brethren in the ministry were invited to take seats with us; whereupon, Servetus A. Creath, Henry S. Spivey, William H. Edwards, S. G. O'Bryan, Thos. Crocker and Seth J. Garret, took seats.

6th. Elders Caleb C. Gordan and Henry S. Spivey, were appointed to preach during the afternoon.

7th. The letters from the churches were called for, read, and the standing of each, so far as heard from, noted as follows:

CHURCHES.	DELEGATES.	Baptized.	R'd by letter.	Dismissed.	Excluded.	Restored.	Died	Whites.	Blacks.	Total.	Contribution
Haywood's,	J B Solomon, J Solomon, J Bridgers,†	3	4	2	0	0	6	64	56	120	2,00
Reedy Cr'k,	J B Powell,M Bobbittee,T J Pitchford†	6	5	1	0	0	1	45	101	146	2,00
Maple Spr'g,	C J Egerton, W D Webb, P Harris,	1	3	3	2	0	0	68	22	90	2,00
Hickory,	N Harrison,† G W Powell,	2	0	1	0	0	1	20	16	36	1,00
Red Bud,	J Harrison,W D Coppedge,C C Gordan,	17	1	0	0	0	0	64	18	82	2,00
Louisburg,	J J Harper, W B Williams,	2	3	3	0	0	1			72	1,45
Brown's,	J Smithwick, J Perdue, W Watson,†	8	0	2	5	0	0	47	102	149	2,50
Flat Rock,	I Winston W Freeman, J Cook,	5	0	5	0	0	2	76	52	128	2,00
Perry's Ch'l,	J R Sherwood, W R Connell,	4	2	6	2	0	0			129	1,50
Sandy Cr'k,	C Collins, D Wester, L Wester,	79	0	0	1	3	0	178	25	203	1,50
Poplar Spr'g,	A Baker, C H Medling,	81	2	8	11	2	7			354	2,70
Peachtree,	J Braswell, R Harper, A King,	94	2	4	2	1	2	211	93	304	2,00
Tarborough, Bear Swamp,	T Wilcox, J Qualls,	0	0	1	1	0	0	9	14	23	1,00
Nashville, Tanner's,	M Collins, E T Rice, A G Jones,	0	0	0	0	0	0	59	87	146	2,00
Sandy Grove	A B Bains, W Colson,	0	0	0	0	0	0			28	1,00
Gardner's,	J J Sledge, H A Foote, J R Sheron,	11	13	2	1	0	0	45	19	64	2,00

8th. Petitionary letters were called for, when the church at Sandy Grove, Nash county, and the church at Gardner's, Warren county, N. C., handed in their letters, which were read and the churches received by the Moderator's giving the Delegates the right hand of fellowship.

Letters of correspondence were called for.

9th. Randolph Hester and Henry B. Bridges, were received as corresponding messengers from the Flat River Association.

A letter of correspondence was received from the Chowan Association with thirty copies of their minutes. Elder James Delk was received as messenger from the Concord Association, and bro. Willis Horton from the Raleigh Association. The other bodies with which we usually correspond were not heard from.

10th. A Committee of arrangements, composed of the Moderator and Clerk, James Delk, George W. Powell, and James J. Sledge, was appointed to prepare the business of this body for Monday.

11th. On motion, brethren John Braswell and G. W. Powell were appointed to inquire into the state of the church at Nashville, and report to the next Association.

12th. Appointed A. H. Davis, H. H. Harris and Weston Perry, to supply the stand with preaching on Monday.

13th. Appointed Elders W. Hudgins, Thomas Crocker and James Delk, to preach on Sunday.

14th. On motion, adjourned to Monday 9 o'clock. Prayer by Elder Crocker.

LORDS DAY.

Elder James Delk preached from Acts, 8th chap. 8th verse. Elder Thomas Crocker followed and preached from John, 4th chap. 29th verse. The day being inclement, the congregation was dismissed without further exercises.

Monday, 9 o'clock, A. M.

1st. The Association was opened by singing and prayer, by Elder James J. Sledge.

2nd. The names were called and absentees marked thus †.

3rd. The Committee of Arrangements reported, and was discharged.

4th. The Itinerant reported that he had preached 31 days, rode 568 miles and received $59 95.

5th. The Committee on Itinerancy reported, that they met at Sandy Creek and employed bro. Thos. Wilcox to travel as Itinerant.

6th. The Recording Secretary reported, that a record is made of the proceedings of this body up to date.

7th. Report of messengers of correspondence.—Bro. James J. Sledge visted the Chowan Association, and was cordially received. Bro. Jeremiah Soloman reported, that he attended the Flat River Association, and was received. Bro. S. G. O'Bryan reported, that he attended the Raleigh Association and was received. Messengers to other bodies with which we correspond, so far as heard from, did not attend.

8th. Correspondents were appointed to the following Associations: To Chowan—Caleb C. Gordan, Jeremiah Solomon, and Seth J. Garrett. To Raleigh Association—James Smithwick and Josiah B. Solomon. To Nense—Azariah King, Wm. H. Edwards and Nathaniel Dunn. To Concord—W. Hudgins and James J. Sledge. To Flat River—Isaac Winston, Jeremiah Solomon, Josiah B. Solomon and Thomas Wilcox.

The Former Treasurer, T. J. Pitchford, presented his report by W. Hudgins, as follows:

Ballance in hand in 1844,		$ 4 33
Received at that time,		23 27 1-2
		27 60 1-2
Per contra.		
Paid for printing minutes,	$17 00	
Paid Recording Secretary,	2 00	
Paid Clerk,	10 00	
	29 00	29 00
Showing a ballance due the Treasurer, at Oct. Session, 1845,		1 39 1-2

9th. Wilson D. Webb was appointed Treasurer.

10th. The Committee of Finance reported the receipt of $28 65.

11th. Report of the Treasurer.—Received of Financial Committee, at this time, the sum of twenty eight dollars and sixty-five cents.

12th. Bro. Thomas J. Pitchford was appointed to write the Circular Letter for the next Association. Subject—The Benevolence of the Gospel.

13th. The Next Association will be held at Sandy Creek, Franklin county, N. C., to commence on Friday before the 1st Sabbath in October, 1846, and continue until Monday.

Resolved, That the Association commune on Sunday.

14th. Bro. Josiah B. Solomon was appointed to preach the Introductory Sermon, and choose his own subject.

15th. The Clerk was appointed to superintend the printing and distributing of 500 copies of these Minutes.

16th. Allowed the Clerk $10 for his services.

17th. *Resolved*, That any member of our body who may be present at the meeting of any body with which we correspond, be our messenger to that body.

18th. *Resolved*, That we send one copy of our Minutes for each church composing the Associations with which we correspond.

19th. *Resolved*, That the ministers belonging to this Association be requested to visit each church composing this Association, during this Associational year.

20th. *Resolved*, That the thanks of this Association be tendered to the inhabitants of the neighborhood for their hospitality during its session.

W. HUDGINS, *Moderator*,

W. D. WEBB, *Clerk*.

MINUTES

OF THE

SIXTEENTH ANNUAL MEETING

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD AT

SANDY CREEK M. H., FRANKLIN CO., N. C.,

OCTOBER 2—4, 1846.

Friday, Oct. 2nd, 1846.

1st. The Introductory Sermon was preached by bro. Josiah B. Solomon, from 2d Timothy, 4th chap. 2d verse. Subject—Preach the Word.

2d. After a short interval the Association convened, and was opened with prayer by Elder Henry S. Spivey.

3d. Appointed Henry S. Spivey Moderator, and Wilson D. Webb Clerk.

4th. Appointed brethren G. W. Powell and G. Lewis a committee of Finance, to receive the contributions from the churches and settle with the Treasurer.

5th. Visiting brethren in the ministry were invited to take seats with us, whereupon Elders J. J. Finch and James J. Sledge took seats with us.

6th. Elder Wm. H. Edwards was appointed to preach during the afternoon.

7th. Letters from the churches were called for, read, and the standing of each, so far as heard from, noted as follows:

A TABLE,

Showing the number of Churches, Delegates, Baptized, Received by Letter, Dismissed by Letter, Excommunicated, Restored, Died, Whites, Blacks, Total, and Contributions.

CHURCHES	DELEGATES.	Baptized,	Rec'd by Let'r.	Dis by Let'r.	Excommu'd.	Restored.	Died.	Whites.	Blacks.	Total.	Con'butions.
Haywood's,	J. B. Solomon, E. Green, J. Solomon,	8	0	5	2	0	4	58	58	116	2,00
Reedy Creek,											
Maple Spring.	W. D. Webb, Wiston Perry, Peyton Harris,	2	1	3	0	0	2	63	22	85	2,00
Hickory,	George W. Powell, Wm. B. Thorne, N. Harrison,†	5	0	0	0	0	0	22	17	39	1,00
Red Bud,	H. S. Spivey, Thos Stokes, H. Stallings,	21	4	1	0	0	1	94		94	2,00
Louisburg,	G. Lewis, J. J. Harper, S. G. Whilly,†	5	4	2	2	0	2	34	41	75	1,50
Brown's,	Solomon Perdue, J. Smithwick, W. Brown.†	12	0	0	0	0	2	45	113	158	2,00
Flat Rock,	Wm. P. Terrell, Wm. Freeman, E. Timberlake,	8	0	0	1	1	1			135	2,00
Perry's Ch'el,	Levin Perry, Thomas Tharrington,†	4	0	0	2	0	2	19	112	131	2,00
Sandy Creek,	E. Leonard, D. Wester, P. D. Pearce,	1	0	1	0	0	4	172	25	197	2,00
Poplar Spring,	Archibald Baker, T. T. Clifton, W. S. Chives,†	23	0	6	3	0	2	251	115	366	2,30
Peachtree,	A. King, W. Harris, B. N. Boon,	3	2	10	4	0	2	201	94	295	2,00
Tarborough,											
Bear Swamp,	T. Wilcox, J. Qualls, J. B. Bowers.†	3	1	0	1	0	0	10	17	27	1,00
Tanner's,	Samuel Lancaster, E. T. Rice,† J. W. White,†	9	0	3	1	3	0	59	89	148	2,00
Sandy Grove,											
Gardner's,	T. M. Egerton, Wm. Tansel, J. W. Burrow,†	1	1	1	1	0	1	45	19	64	2,00
Enon,	J. J. Sledge, N. J. Dobbins, J. R. Bobbitte,							42	5	47	2,00

Those marked thus † were absent.

8th. Petitionary letters were called for, when the church at Enon, Warren county, N. C. handed in a letter, which was read, and the church received by the Moderator's giving the delegates the right hand of fellowship.

Letters of correspondence were called for.

9th. A letter of correspondence was received from the Chowan Association, without minutes. Elders J. J. Finch and James C. Marcum were received as corresponding messengers from the Raleigh Association. The other bodies with which we usually correspond were not heard from.

10th. A Committee of Arrangements, composed of the Moderator and Clerk, Thos. Wilcox, J. J. Sledge, Geo. W. Powell, W. H. Edwards, and G. Lewis, was appointed to prepare the business of this body for Saturday.

11th. On motion of Elder T. Wilcox, agreed that, in consequence of sickness, the Association endeavor to complete her business on Saturday and adjourn on Sunday.

12th. Appointed brethren H. S. Spivey, and the delegates of the church at Sandy Creek, to supply the stand with preaching on Saturday.

13th. Appointed Elders J. J. Finch, J. J. Sledge, and J. C. Marcum, to preach on Sunday.

14th. Adjourned until to-morrow 10 o'clock, A. M. Prayer by Elder J. J. Sledge.

Saturday, 10 *o'clock A. M.*

1st. The Association was opened by singing and prayer by Elder Wm. H. Edwards.

2d. The names were called and absentees marked thus †.

3d. Committee of Arrangements reported, and was discharged.

4th. The Recording Secretary reported that a record is made of the proceedings of this body up to date.

5th. On motion, it was ordered that the office of Recording Secretary be rescinded.

6th. Reports of Messengers of Correspondence.—Brother J. Solomon reported that he failed to attend the Chowan Association; also correspondents to the Neuse failed to attend. Bro. J. B. Solomon attended the Flat River Association, and was cordially received. Bro. J. J. Sledge attended the Concord Association and was cordially received.

7th. Appointed Wilson D. Webb Treasurer.

8th. The Committee of Finance reported the receipt of $27,80.

9th. Circular letter called for but none received.

10th. A Committee was appointed, composed of the Mode-

rator, Clerk, and J. B. Solomon, to write a communication on the state of religion in this body, and the best means to promote it, and have it attached to these minutes.

11th. Treasurer's Report.—Received of Financial Committee at Oct. Session, 1845,		$28,65
Per contra.—Paid for printing 500 copies of Minutes,	$12,00	
Paid Clerk	10,00	22,00
Balance in hand, Oct., 1846,		$6,65

12th. Appointed the following committees to report to the next Association.—On Sabbath Schools—J. Solomon, G. Lewis and G. W. Powell. On Periodicals—J. B. Solomon, D. Wester and A. King. On Home Missions—Wm. P. Terrell, E. Green and Jones Cook. On Foreign Missions—J. B. Outlaw, J. J. Sledge and H. Stallings. On Education—J. B. Solomon, T. Wilcox and G. Lewis.

13th. The next Association will be held at Enon, in Warren county, N. C., to commence on Friday before the 1st Sunday in Oct., 1847, and continue until Monday.

14th. Appointed bro. H. S. Spivey to preach the Introductory Sermon.

15th. Report of the Treasurer.—Received of Financial Committee at this time the sum of $27,80.

16th. Report of the committee on the church at Nashville. Report that the church is dissolved. Let the name be erased from our minutes.

17th. The case of brother J. B. Solomon taken up, when the Association appointed a Presbytery, composed of Elders W. Hudgins, T. Wilcox, H. S. Spivey and P. H. Smith, to attend the church at Haywood, for his examination and ordination, if thought fit.

18th. Appointed Wilson D. Webb to attend to the printing and distribution of 800 copies of these minutes. That they be printed at the Recorder office.

19th. Allowed the Clerk $10 dollars for his services.

20th. Correspondents were appointed to the following Associations:—To Chowan—H. S. Spivey, G. Lewis, J. Solomon, J. B. Outlaw and G. W. Powell. To Concord—T. Wilcox, J. R. Bobbitte, W. Hudgins and H. S. Spivey. To Flat River—W. H. Edwards, D. Wester, J. B. Solomon and T. Crocker.

21st. *Resolved*, That this Association consider the Biblical Recorder, published by Rev. T. Meredith, at Raleigh, N. C., as an important auxiliary to the cause of truth and benevolence in our State, and as such we recommend it to the members in our bounds.

22d. *Resolved*, That this Association approve the objects of the Baptist State Convention of N. C., and recommend them to the regards and patronage of all the churches of this body.

23d. *Resolved*, That the Association take up a public collection on Sabbath, and that bro. J. B. Solomon receive the same for the benefit of the Baptist State Convention of N. C.

24th. *Resolved*, That the Clerk be authorised to append the Constitution and Rules of Decorum of this Association, to these minutes.

25th. *Resolved*, That the thanks of this Association be tendered to the inhabitants of this neighborhood for their hospitality during its session.

LORD'S DAY.

Bro. James C. Marcum preached from Luke, 19th chap., 41 and 42 verses.

Elder J. J. Finch followed and preached from 2nd Corinthians, 5th chap. and 15th verse.

After a short interval Elder James J. J. Sledge followed and preached from the 2d chap. of Ephesians, 4, 5 and 6 verses.

HENRY S. SPIVEY, *Moderator*,
WILSON D. WEBB, *Clerk*.

CONSTITUTION.

We, the Baptist church of Jesus Christ, from long experience convinced of the utility of a combination of churches, to perpetuate a union amongst us, and to preserve, and maintain a correspondence with each other, do agree to unite in an Association, and have adopted the following constitution by which we mutually agree to be governed :

1. The Association shall be composed of members chosen by the different churches in our union, who shall be members whom they judge best qualified for that purpose, and producing letters from their respective churches certifying their appointment, shall be entitled to a seat.

2. In the letters from the different churches shall be expressed their number in fellowship, those baptized, received by letter, dismissed, excommunicated, and dead, since the last Association.

3. Members thus chosen, and convened, shall be denominated the Tar River Association, who shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe on any of the internal rights of the churches in this union.

4. The Association, when convened, shall have a Moderator and a Clerk, who shall be chosen by the suffrage of the members present.

5. Other churches may be admitted into this union who shall petition by letter and delegates; and upon examination, if found orthodox and orderly, shall be received by the Moderator giving the delegates the right hand of fellowship.

6. Any church in this union shall be entitled to a representation in the Association, but shall send but two members from each church.

7. Every motion made and seconded shall be left to the discretion of the Association whether it shall be debated or not.

8. The Association shall endeavor to furnish the churches with the minutes. The best method for effecting that purpose shall be left to the discretion of the same.

9. We think it absolutely necessary to have an Association fund for defraying the expenses of the same. For raising and supporting the same sum, we think it the duty of each church in this union to contribute voluntarily such sums as they shall think proper, and send it by the hands of their delegates to the Association; and those moneys thus contributed and received, shall be deposited in the hands of a Treasurer appointed by the Association, who shall be accountable to the same, for all monies received and paid, according to the direction of the Association.

10. There shall be an Association book, wherein the proceedings of each session shall be regularly recorded by a Secretary appointed by the Association, who shall receive a compensation yearly for his trouble.

11. The minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk before the Association rises.

12. The Association shall have power to inquire into the cause, why the churches do not, at any time of its sittings, represent themselves.

13. The Association shall have power to withdraw from any church in this union which shall violate the rules of the same, or deviate from the orthodox principles of religion.

14. The Association shall have power to invite all visiting brethren in the ministry from other churches or Associations, who they esteem of good moral character, and of the same faith and order, to sit with her in council.

15. This Association shall not have power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the day, pur-

porting to have for their object the spread of the gospel and the diffusion of useful knowledge.

16. The Association shall have power to adjourn to any future time or place they may think most convenient to the churches.

17. This Constitution shall be subject to alteration when a majority of this Association think proper.*

RULES OF DECORUM.

Believing it to be our indispensable duty to enter into certain rules and regulations, in conducting the business of this Association, we adopt the rules following, viz:

1. The Association shall be opened and closed by prayer.

2. Not more than one person shall speak at a time, who shall arise from his seat and address the Moderator by the appellation of brother.

3. The person thus speaking shall not be interrupted until he is done, unless he breaks the rules of this decorum.

4. The person speaking shall strickly adhere to the subject, and in nowise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.

5. No brother shall abruptly break off or absent himself from the Association without obtaining liberty.

6. No person shall speak more than twice on the same subject without obtaining liberty from the Association.

7. No person shall be at liberty to be whispering in the time that a brother is making a speech.

8. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his ideas on the subject, unless he violates the rules of this decorum.

9. The names of the several members shall be enrolled by the Clerk, and be called over as often as the Association requires.

10. The Moderator may be entitled to give his ideas on any subject before putting it to vote, but not entitled to a vote only in cases of a tie.

11. Any member who shall knowingly break any of these rules shall be reproved by the body as they may think proper.

A true copy. (Test,) W. D. WEBB, *Clerk.*

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*The Constitution, in 1844, was so altered as to allow 3 delegates from each church to the Association instead of 2; and in 1846, rescinding the office of Recording Secretary.

A BRIEF INQUIRY INTO THE STATE OF RELIGION IN OUR BOUNDS,

AND SOME MEANS RECOMMENDED FOR ITS IMPROVEMENT.

In examining into the State of Religion within our bounds, your committee have been much pained in observing the present condition of the churches. From the statistics returned at this meeting, it is certain that religious feeling among us is at a very low ebb.

Religion receives only a secondary attention in our transactions. Politics, a thirst for wealth, and a love of fashion, seem to sway a magic sceptre, not only in the bosoms of those not professing godliness, but also over christians, to such an extent that their religious exertions are weakened or altogether paralized. Although in some churches of our body, the brethren have been exerting themselves, and seemed to have enjoyed the fruits of their labor, yet a number of them has been cold and inactive in the cause of their Redeemer. Since the last Association comparatively few additions have been made to the churches. Most of the churches have regular monthly preaching by their Pastors, but we fear that the members of the several churches cannot say with David of old, that, "I was glad when they said let us go up to the house of the Lord," but look upon it as a *task* rather than a *pleasant duty*. To recommend any efficient means for the improvement of this state of things, your committee look upon as a difficult task, unless they be seconded by the hearts of the individual members of the Association.

The first, and most efficient means that we would recommend is, *more devotedness to the cause of Christ*. Every member of Christ's church should consider his interest as allied to Christ's. It should, therefore, brethren, be your aim to sever your affections from the things of the world. It is known to, and should be remembered by you all, that the ways of the world are directly opposed to the ways of God. He, therefore, who allows himself to thirst after the wealth, pleasures, or honors of this world, will be drawn from Christ and the interest of his cause. We would request you, then, to devote more of your time to the service of God, and not so much to the things of the world. How do you suppose you may *talk* of the vanity of the world without effect, when, by your daily transactions, you declare that you secure more enjoyment from the gratification of your worldly lusts than you do from the service of your Redeemer? If you have a desire, therefore, that the work of Christ should prosper in your hands—if you desire at your annual meetings to hear of large additions to the churches—*act consistently with your profession*; otherwise you will hope in vain.

Another means for accomplishing an improvement in the state of religion in our bounds is, that of aiding the weaker churches in procuring efficient ministers to preach to them. Church members should recollect that, into however many churches they may be divided, they belong to the same body, and should, therefore, consider that they are mutually dependent one upon the other, and whatever impedes the progress of the one does also of the other. It, therefore, becomes the duty of the older and more able churches to assist the younger and weaker in procuring the services of efficient ministers. This duty might be enforced not only from sound reasoning, but also from scripture itself. For this purpose, then, we should possess *benevolence*, not merely as a grace, but also as a *duty*.

A third means for obtaining the desired end may be sought in attending the most important and commanding points within our bounds. We would recommend to your special consideration the villages, Louisburg, Franklinton, Nashville, and Warrenton. Could we succeed in exciting a lively interest in our behalf, at these points, especially the later, they would exert a salutary influence throughout their respective vicinities. But however desirable this may be, it cannot be effected without *united* and manly efforts.

H. S. SPIVEY, *Ch'm.*

MINUTES

OF THE

EIGHTEENTH ANNUAL MEETING

OF THE

TAR-RIVER BAPTIST ASSOCIATION,

HELD AT

HICKORY CHAPEL, NASH COUNTY, N. C.

On Friday before the 1st Lord's day in Oct., 1848--and days following.

RALEIGH:
PRINTED AT THE BIB. RECORDER OFFICE.

1849.

PROCEEDINGS.

FRIDAY, SEPTEMBER 29, 1848.

1. The Introductory Sermon was preached by Elder P. H. Smith, from the 8th ch. and 32d verse of John: "And ye shall know the truth, and the truth shall make you free."

2. After a short interval, the Association convened, and was opened by singing, and prayer by Elder Henry S. Spivy.

3. Appointed George W. Powell Moderator, and Wilson D. Webb Clerk.

4. Appointed J. B. Bowers and James Qualls a committee of Finance, to receive the contributions from the churches and settle with the Treasurer.

5. Visiting brethren in the Ministry were invited to take seats with us, whereupon H. S. Spivy, J. P. Montague, P. H. Smith, J. Q. Drake, M. Freeman, and Mark Bennett took seats with us, and Elder McKnab was received as agent for the Southern Baptist Convention.

6. Letters from the churches were called for and read, and the standing of each church, so far as heard from, noted as found in the statistical table.

7. Petitionary letters were called for, but none received.

8. Corresponding brethren from sister Associations.

From Flat River—Randolph Hester and Henry B. Bridgers. The other bodies with which we usually correspond not heard from.

9. A committee of arrangements, composed of the Moderator and Clerk, R. Hester, H. B. Bridgers, Jere Solomon, P. H. Smith, and Daniel Wester, were appointed to prepare the business for Saturday and Monday.

10. Appointed the delegates and pastor of the church at Hickory to supply the stand with preaching on Saturday and Monday.

Adjourned until Saturday, 10 o'clock, A. M.

Prayer by Bro. Randolph Hester.

SATURDAY, 10 o'clock, A. M.

1. The Association was opened by singing and prayer, by Eld. M. Bennet.

2. The names were called, and absentees marked †.

3. Committee of arrangements reported and was discharged.

4. The constitution and rules of decorum read.

5. There was a petition from Sandy Creek for the ordination of Bro. Plummer D. Pearce. Whereupon, Elders H. S. Spivey, P. H. Smith, and Josiah B. Soloman, were appointed to examine the candidate—and they reported that he is ripe for ordination—and he was ordained by said committee on Sabbath.

6. Committees appointed and report Monday:

On Home Missions—J. B. Solomon, J. Rodwell, and R. Hester.

" Foreign " R. McNabb, H. S. Spivy, and Jere Solomon.

On Education—J. P. Montague, P. H. Smith, and W. D. Coppedge.

On Periodicals—M. Bennet, H. Stallings, and G. Lewis.

On Sabbath Schools—A. M. Rockwell, J. Beal, and J. J. Harper.

On Temperance—P. H. Smith, John Braswell, and Peter Dement.

7. *Resolved*, That all resolutions brought before the Association shall be in writing.

8. *Resolved*, That a public collection be taken up on the Sabbath for the benefit of the Baptist State Convention of North Carolina.

9. Appointed Elders M. Bennet, Thomas Wilcox, and M. Freeman to preach on Sabbath.

Adjourned to Monday 10 o'clock, A. M. Prayer by Elder McNabb.

LORD'S DAY.

Ordination Sermon by Elder J. B. Solomon, 1st Timothy, 4th ch. 16th v. "Take heed unto thyself, and unto the doctrine," &c.

Elder M. Freeman followed from Revelation, 20th ch. and 11th v. "And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away: and there was found no place for them."

MONDAY, 10 o'clock, A. M.

1. The Association was opened by singing and prayer by Elder J. B. Solomon.

2. Report of Messengers to sister Associations. From the Flat River—Bro. G. Lewis attended and cordially received. From the Raleigh Association—Bro. G. Lewis, Jere Solomon, and P. H. Smith, as Correspondent Messengers, and cordially received. Committee to Chowan and Concord did not attend.

3. Correspondents were appointed to the following Associations: To the Chowan—brethren, J. Solomon, G. W. Powell, H. S. Spivy, G. Lewis, J. J. Harper, P. D. Pearce, and John Watson.

To Concord, John Watson, James Rodwell, and Thos. Wilcox.

To the Raleigh, A. M. Rockwell, M. Freeman, P. D. Pearce, and Daniel Wester.

4. Appointed Wilson D. Webb, Treasurer.

The committee of Finance reported the sum of $20 36,—twenty dollars, thirty-six and one-fourth cents.

5. Report of Treasurer:

Balance in hand Oct. session, 1847,		$12 45
Rec'd. of Finance Committee same time,		25 00
		$37 45
Per Contra.		
Paid for printing Minutes, 1847,	$12 00	
Clerk's fees,	10 00	$22 00
Bal. on hand, Oct. session, 1848,		$15 45
Rec'd. of Financial Committee same time,		20 36
		$35 81

6. The next Association will be held with the church at Haywoods, Franklin county, N. C., to commence Friday before the 1st Lord's day in October, 1849, and days following.

7. Appointed Elders M. Bennet to preach the Introductory Sermon, and P. D. Pearce his alternative.

8. Appointed Wilson D. Webb to attend to the printing and distribution of 600 copies of these Minutes.

9. Allowed the Clerk ten dollars for his services.

RESOLUTIONS.

10. *Resolved*, unanimously, That the thanks of this Association be due to the inhabitants of the neighborhood for their kind hospitality during its session.

11. *Resolved*, That A. M. Rockwell, H. S. Spivy, and P. D. Pearce be appointed delegates from this Association to the Baptist State Convention of N. C., and to carry the amount raised for the Convention at our present session.

(Rec'd. from the church at Flat Rock $3 of said am't.)

NOTE.—Whereas, a report has been circulated that the Clerk of the Association changed the words and phrase of the 21st Resolution for the minutes of the Association held in 1847; this is therefore to certify that the Clerk produced the original manuscript, and it was read in the Association, of 1848, and was found to be verbatim with the resolution as printed in the minutes of 1847.

12. *Resolved*, That this Association appoint Elder Mark Bennet to preach a sermon on benevolence, on the Sabbath of our next Association, and M. Freeman his alternative.

Adjourned to time and place.

Prayer by Elder Thomas Wilcox.

GEORGE W. POWELL, Mod'r.

Wilson D. Webb, Cl'k.

REPORT ON EDUCATION.

Your committee on Education ask leave to submit, That they consider this subject one of great interest, as it is of the first importance to success and eminence in any profession. If it is thus important in all other professions, we see no reason why it is not equally important in the Christian Ministry ; and as the Christian Ministry is the highest and most important office that man can hold, so does the Minister require superior teaching and training, to suitably qualify him for the faithful discharge of his duties. And while the education of the rising generation should be attended to by us, yet as Baptists, the education of our young Gifts demands our most particular attention.

Resolved, That it is the duty, as well as privilege of our churches, to give particular attention to this department of christian benevolence. J. P. MONTAGUE, Ch'm.

REPORT ON TEMPERANCE.

Your committee on Temperance submit the following :

The evils of intemperance are known to exceed the evils of any other sinful practice, now existing among men. Its direful effects are everywhere seen and felt. Even the church has not escaped the ravages of this mighty fiend, which daily allures to ruin those who once promised to be the brightest ornaments of society, the light of the world, and the support of the community. Your committee, knowing these facts, and being sensible that intemperance is destructive in its tendency, in what light soever we view it, do recommend to the churches the cause of Temperance as one that tends to promote our happiness here, and prepare us for happiness hereafter.

We believe that we are reasonable in recommending this subject, first, from daily observation ; secondly, because God in his word, has commanded us to add temperance to our knowledge. Temperance is a fruit of the Spirit, which God has promised to those who sow spiritually. And because Paul reasoned on it before the Governor, with success so far as to convince him of his sin-

ful intemperance. In view of these Bible truths, we are still more encouraged to persevere in the good work of Temperance, conscious that we are on the Lord's side.

P. H. SMITH, Chairman.

REPORT ON HOME MISSIONS.

The committee, to whom was referred the subject of Home Missions, would seriously call the attention of this Association to one or two reasons why we should feel ourselves bound to give this Mission our support. The first is, because its beneficial effects are felt immediately among ourselves. Many by this means, are favored with the Gospel, who would not otherwise be.

Another reason for the recommendation of this subject arises from the fact, that it is obligatory on us to assist in maintaining the Gospel; and we should use the most efficient means to accomplish this desirable end.

It is certainly necessary for the principles of the Gospel to be general throughout our State; and we consider this to be the most efficient means for accomplishing this noble object.

We, believing the plan adopted by the Baptist State Convention is well calculated to effect this object, and that its Home Mission department is conducted in wisdom, sound policy, and christian benevolence, do most cordially recommend it to the support of the churches in this Association.

We have many in our own State, who are in a great degree destitute of the Gospel. They need it. And where is the christian that can refuse to give his support to a system so well calculated to give them the Gospel? The Home Mission fund is, at present, so small that the Convention is unable to send Missionaries to the destitute parts. Therefore we hope that the members of the churches of this Association will let their prayers rise for its prosperito, and let their efforts accompany their prayers. And thereby will their principles and acts be consistent with the principles of the Gospel.

J. B. SOLOMON, Ch'm.

REPORT ON PERIODICALS.

We regard the present age as one of vast changes and great events. The light of the Gospel, which has been travelling since our Lord's ascension, seems destined soon to overtake the spreading tribes of our race. Members of the same church are now residing on opposite sides of our globe, and the religion of Jesus is contracting into a neighborhood the four quarters of the world. Christians are coming to feel as citizens of the world; and they who seek the salvation of all men, as they who promote the peace of their immediate vicinities. It is now likewise becoming a part of the christian's daily health, to know the state of religion through all

the earth. This cannot be done without the means of the press.

Therefore, *Resolved*, That the Biblical Recorder and the Southern Baptist Missionary Journal are well calculated to furnish the necessary information.

Resolved, That the members of our churches cannot, in our view, do themselves justice without patronizing one, or both, of the above periodicals. M. BENNETT, Ch'm.

REPORT ON SUNDAY SCHOOLS.

Your committee, to whom has been referred the subject of Sunday Schools, offer the following report:

We conceive Sunday Schools to be of the highest importance. We have schools for the instruction of our youth in the literature and science of the age, while the sacred Scriptures repose on our tables an unstudied volume. Our fathers who framed the institutions of this land, were bible men; they were conversant with the divine laws therein embodied; and thus the new world, from this source, is enabled to boast of religious institutions the most elevated, moral progress the most wonderful, and general prosperity unprecedented. Our fathers, although living in a wilderness, possessing few of the means at our disposal, and under the dominion of English misrule, were far more learned in the knowledge of the Bible than ourselves. The Bible, with them, was the reading book in school, the companion of the fireside, and the staff of the aged and infirm. Improved school books have removed it from schools; the immense supply of reading matter scattered over our country, has supplanted it at the fireside, and being in this manner neglected in youth, and rejected in middle age, it is not, as it should be, the solace of declining life. The consequences arising from the exclusion of the Scriptures from our schools, are three:

1. Mankind are becoming more wicked and unjust.
2. Society is more corrupt, and
3. The church is more disorderly.

As a proof of this, we say, Bible men are straightforward men in the ordinary transactions of society. And bible christians are orderly and pious members of the church. That the Bible is an untaught volume, will be acknowledged at once by every observant man. That it should be taught to every youth, will be as readily conceded by every christian. Your committee recommend Sunday Schools as the only reliable means for the general teaching of the knowledge of the Bible to the rising generation, and for cultivating their religious faculties. Sunday Schools strengthen the hope of the church, by unfolding the sacred word to the minds of youth at a time when impressions are indellibly made. The destitution of religious books suited to juvenile reading, is another reason why we should make increased efforts to put Sunday Schools,

with suitable Libraries, in every church and neighborhood in our bounds and vicinity. Sunday School books are made for children, and have two peculiar characteristics, viz: They suit the capacity of children, and are all of them religious. They are a good substitute for the *infidel* books scattered broadcast over the whole face of the enlightened world, in the form of cheap literature. Your committee beg leave to remark, that they consider the moral condition and happiness of every family, neighborhood, and county depends entirely on the influence which the sacred truths of the Bible have over their respective communities. They, therefore, offer the following resolutions:

Resolved, That we consider the importance of Sunday Schools demands the serious consideration of every church; and that this Association recommends each church, not only to establish one in its own house of worship, but to endeavor to form such branches and additional Sunday Schools in their immediate vicinities as shall furnish Sunday School instruction to every youth and child around them.

A. M. ROCKWELL, Ch'm.

REPORT ON FOREIGN MISSIONS.

That the condition of the six hundred millions of Heathens destitute of the Gospel, is infinitely deplorable, none will deny. We employ this term, because we are satisfied that no pen can fully describe the wretchedness of their condition. Christians within our bounds fully admit this in word, as well as others who are making sacrifices to better their condition. Now we submit, in all candor and humility, if it would not seem more consistent to unite heartily with them in spreading the words of this life.

God, through the Gospel, proposes to guide us unto all truth—to heal the maladies of our souls—to make us infinitely rich, and forever happy. Many have shared in its benefits and blessings to this extent; and those that have not, can blame none but themselves. We propose to name a few of the causes of our indifference about the spread of the Gospel, and in conclusion, to state, very briefly, a few of the reasons which should induce us to take a decided stand on the subject of Missions. Want of information on the subject, is one of the principal causes of our doing so very little. Those well informed are generally more than willing to assist. It is precisely in this, as in other matters possessing claims on our sympathies and liberality. When the intelligence reached us concerning the sufferings of the Irish, during the recent famine, those best informed on the subject were the most liberal contributors. Unless our brethren, and those friendly to our views, can be induced to take the Organ of the Home and Foreign Mission Board, we despair of awakening a deep interest throughout our bounds on the subject. Brethren, are you as well informed on this matter as

you should be? If not, why should you feel disposed to lay such stress on your own peculiar views, or censure others who take a deep interest in the promotion of this benevolent enterprise? Are you not bound to admit, to say the least, that those who have devised the present plan of operation, are *your equals*, as far as intelligence and piety are concerned? Why, then, should you refuse to put confidence in their declarations? Must it not be conceded that the church cannot dispense with the services of learned and pious Ministers? And though so much has been said against an educated Ministry, we certainly think that all are compelled to admit, we are indebted to such for the privilege of reading the Bible in the English language. Had there never been any persons in the world superior, in point of learning, to those who cry against an educated Ministry, one thing is certain, we would have no such things as English Bibles in our midst. And suppose you had none but Greek and Latin ones, how could those who can scarcely read their mother tongue, derive any benefit from them? It is to be feared that covetousness and selfishness are doing as much to prevent the conversion of the world to Christ, as anything else. Brethren, we ask affectionately, if such a principle is in unison with the disposition of Jesus, "who though rich, became poor, that we, through his poverty, might be made rich." And shall it be said to us that we will not consent to be allured to liberality by the example of Him whom we profess to follow? There is no use in attempting, ingeniously, to justify ourselves in manifesting such indifference on a subject of such vast importance as this. He that is not for Christ, in this thing, is against him. We do not insist on any one's doing for this good cause to an extent which would injure him, but we insist on it, earnestly and affectionately, that all should give at least the widow's mite, since we profess to be friendly to the cause. And we would here remark that were all to give only, on average, one cent a week, that $1200 or $1300 could, in this way, be raised annually, throughout our bounds, for the spread of the Gospel. Now we ask if it is possible, after all that we have said in relation to our extreme anxiety about the spread of Jesus' reign, that we are unwilling to do this much? We hope better things, though we thus speak. Want of vital piety is, doubtless, the *great cause* of our indifference.

It is admitted on all sides, that persons peculiarly devoted to the service of God, are deeply concerned for the salvation of the Heathen, as well as sinners around them. It is worthy of remark, that an agent for the Foreign Mission never approaches a young convert in vain. Are they the only persons that should feel for them? And are they the only class of professors that should give some *substantial proof* of their friendship for the Mission cause? We speak as unto wise men, judge ye what we say. We leave it with

you to answer such questions in the fear of God, to whom you and all you possess belong, and in whose presence we must shortly appear, to give an account of our stewardship. We wish to remind the friends of Zion of the peculiar declarations of the Heathen themselves, after their conversion. They frequently say to our Missionaries, how was it possible for you to consent to withhold from us the Gospel so long? Light is spreading, and it must, we think, appear obvious to all unprejudiced persons, that the cause of Missions is the cause of God. We know full well that much has been said against all Missionary operations. And has it not been the case in all ages, that all *good* institutions will necessarily provoke opposition? This is rather an argument in favor of Missions, instead of one against the excellencies and utility of the cause. The Savior himself met with continued opposition during the days of his incarnation. And were he here to appear on earth again, and to propose the adoption of some peculiar plan for the spread of the Gospel, we have no question but some would find fault. Indeed it must be admitted (though we regret deeply that we are forced to this conclusion) that there are at least some few in almost all communities, that are scarcely good for anything else, as church members, unless it be to find fault. How comes it, that those who are by no means tired of contributing are never known to find fault? Can it be supposed that an institution organized by imperfect men, (for all of us are at best imperfect,) for the promotion of good, will be free from imperfections? It would be an easy task to show that it is perfectly vain to suppose that the world can be filled with the light of *Truth*, without expending millions of dollars in addition to what has been procured. We should be pleased that some who oppose the *genuine friends* of Missions indirectly, (for none are opposed to it otherwise,) would tell us how the work can be accomplished independent of men and money! God will not resort to miracles in order to do a work plainly and positively assigned to us. We think, though wind and tide are not invariably in our favor, that the *true* friends of the Mission cause ought to feel encouraged from the Prophecies and promises to persevere. Millions of the Heathen have been converted. There are now (including male and female assistants) about 2400 Missionaries among the Heathen, and the Bible has been translated into 138 languages and dialects. We conclude, by recommending the adoption of the following resolutions:

Resolved, That we recommend to the friends of Zion to contribute during the approaching year, at least (on an average) one cent a week to this good cause.

Resolved, Moreover, That our Ministers be affectionately requested to preach to their respective congregations once, at least, on the subject of Missions, before our next Association.

R. McNABB, Ch'm.

CHURCHES.	DELEGATES.	Baptized,	Rec'd. by letter,	Dismissed,	Excommunicated.	Restored,	Died,	Whites,	Blacks,	Total,	Contributions,
Haywood's,	J. B. Solomon, Peter Diment and Jer. Solomon.	2	1	5	0	0	1	49	55	104	1,10
Reedy Creek,	Miles Bobbitte,† J. A. Cheek and T. J. Pitchford.†	3	1	2	0	0	0	42	100	142	1,00
Maple Spring,	Wiston Perry, W. D. Webb and Daniel Wester.	0	6	0	1	1	0	72	20	92	1,50
Hickory,	Nathaniel Harrison, Wm. B. Thorn and G. W. Powell.	0	0	0	2	0	2	15	14	29	1,00
Red Bud,	Hilliard Stallings, W. D. Coppedge and John Harrison.†	0	1	0	1	0	0	94		94	1,50
Louisburg,	J. J. Harper, G. Lewis and J. S. Barrow.†	2	5	4	1	0	2	24	44	68	1,00
Brown's,	J. W. Rodwell and John Watson.	4	4	2	1	0	2	43	112	155	1,25
Flat Rock,	A. M. Rockwell, Robert Timberlake and Wm. Wiggins.	0	0	9	4	0	3	59	58	117	2,00
Perry's Chapel,	Clinton Perry.	0	0	4	3	0	0	19	107	126	1,50
Sandy Creek,	P. D. Pearce, Daniel Gupton and H. G. Gupton.	0	1	4	4	0	0	150	23	173	1,50
Poplar Spring,	Thos. T. Clifton, C. H. Medlin and John White.	4	1	8	3	0	2			366	2,50
Peach Tree,	John Braswell, Dempsey Bowdin† and Wm. Jackson.	0	0	5	0	0	3	186	93	279	2,00
Tarborough,											
Bear Swamp,	James Qualls, James B. Bowers and Thos. Wilcox.	0	0	0	0	0	2	10	13	23	50
Tanner's,											
Sandy Grove,											
Gardner's,											
Enon,	William S. Sledge and Adolphus Sledge.	9	0	3	0	0	2	44	8	52	1,00
Red Oak.	W. L. Edwards, Francis Hedgepeth and J. Beal.		0	4	1	0	0	25	2	27	1,00

Those marked † were absent.

MINUTES

OF THE

NINETEENTH ANNUAL MEETING

OF THE

TAR RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

HAYWOOD'S MEETING HOUSE, FRANKLIN CO., N. C.

ON FRIDAY

BEFORE THE FIRST LORD'S DAY IN

October, A. D., 1849,

And days following.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1849.

PROCEEDINGS.

FRIDAY, October 5th, 1849.

The Introductory Sermon was preached by Elder P. D. Pierce, from the 53d chapter of Isaiah and 7th verse. "He is brought as a Lamb to the slaughter, and a sheep before her shearers is dumb, so he opened not his mouth."

After a short interval, the Association convened, and was opened by singing and prayer, by Elder Thomas Wilcox.

Appointed Thomas Pitchford, Moderator, and Patrick H. Smith, Clerk.

Appointed, brethren John Watson and G. Lewis, a Committee of Finance, to receive the contributions from the Churches, and settle with the Treasurer.

Visiting brethren in the Ministry were invited to take seats with us, whereupon, Elders Plummer D. Pierce, Wm. H. Jordan, Wm. Dent and M. D. Freeman took seats.

Letters from the Churches were called for and read, and the standing of each Church, so far as heard, noted as found in the statistical table.

Petitionary letters were called for, but none received.

Correspondents from sister Associations were invited to seats with us; the invitation was accepted by brethren H. B. Bridges and J. P. Montague, from the Flat River Association; Elders T. Meredith, J. J. Finch, L. C. Hinton, J. S. Purify, from the Raleigh, also Bro. J. Winston.

Received, a number of copies of the Beulah Association. The other bodies with which we correspond, not heard from.

Appointed, the Moderator and Clerk, Thomas Wilcox, J. B. Bowers, J. Watson, to prepare business for Saturday and Monday.

Appointed, P. H. Smith, Treasurer, and that bro. John Watson and Elder J. B. Solomon be a Committee to attend to settlement, between the former and present Treasurer.

The Association adjourned, until Saturday, 10 o'clock, A. M. Prayer by Rev. Thomas Meredith.

SATURDAY, 10 o'clock, A. M.

The Association was opened by singing and prayer, by Elder J. Purify.

The names were called, and absentees marked, thus: †

Committee of Arrangements reported, and were discharged.

Resloved, That a public collection be taken up on Sabbath, for

the benefit of the Baptist State Convention.

Appointed, J. Watson, H. A. Foote, J. B. Solomon, J. P. Montague and W. D. Webb, to select Preachers to preach on Sunday. They reported Elders M D. Freeman, T. Meredith, and Wm. H. Jordan—in case of failure, Jas. S. Purify.

Messengers to sister Associations called on to report. Brother J. P. Montague visited the Chowan, and was cordially received.—The other Messengers were prevented by high water. Bro. J. Soloman, G. Lewis, and P. H. Smith attended the Raleigh, and were cordially received. The brethren appointed to the Flat River, reported that they attended, and were received with Christian love.

Appointed, Correspondents to visit sister Associations: to the Chowan, G. Lewis, Thomas Wilcox, H. Forsythe, G. W. Powell, and P. D. Pierce. To Concord, Jas. Rodwell, J. Watson, T. N. Egerton, Thomas Wilcox and H. A. Foote. To the Raleigh, M. D. Freeman, P. D. Pierce, D. Wester and J. R. White. To the Flat River, J. Solomon, J. B. Soloman, G. Lewis, Wm. Dent, M. D. Freeman, and P. H. Smith. To the Beulah, J. B. Solomon.

Resolved, That twelve copies of these Minutes be sent to each of the Associations to which we have appointed Messengers.

The Committee of finance reported the sum of $22 15.

The next Association will be held with the Church at Red Bud, commencing Friday before the third Sunday in September, A. D. 1850.

Appointed, P. H. Smith to preach the Introductory Sermon, and M. D. Freeman his alternate.

Appointed, P. H. Smith to attend to the printing and distribution of 600 copies of the Minutes.

Resolved, That the Clerk be allowed $10 for his services.

Committees appointed to report on Monday: Thomas Wilcox, Jer. Solomon and P. H. Smith, on Sabbath Schools. J. B. Solomon, J. J. Finch, and J. Purify, on Foreign Missions. T. Meredith, M. D. Freeman, L. C. Hinton, on Domestic Missions. J. P. Montague, J. B. Bowers, G. Lewis, on Temperance. Wm. Jordan, J. J. Finch, T. J. Pitchford, on Ministerial Education. M. D. Freeman, Jas. S. Purify, J. P. Montague, on Religious Periodicals.

TREASURER'S REPORT.

Report of W. D. Webb, Treasurer,

To balance in hand at October Session, 1848,	$35 81
PER CONTRA.	
Cash paid Rev. T. Meredith, for printing Minutes,	$16
Clerk Fees,	10
	26
Balance in hand, October Session,	$9 81

Whereas, its being made known to us, that the family of our beloved and worthy, but deceased Brother Thomas Crocker's family is in distress:

Resolved, That we now do what we can for their relief, and appoint one member in each church composing this Association, to hold a subscription for the same, and report at our next Association.

The following brethren were appointed: Jeremiah Solomon, Miles Bobbitt, W. D. Webb, N. Harrison, H. S. Spivey, G. Lewis, John Watson, Wm. Freeman, A. C. Perry, D. Gupton, John White, D. Bowden, Thomas Wilcox, T. N. Egerton, J. R. Bobbitt, Wm. L. Edwards. Appointed brethren in sister Associations, to co-operate with us (and all others who feel an interest in so doing) Isaac Winston, of the Raleigh Association, J. P. Montague and Henry B. Bridges, from Flat River, James M. Mangum, Willis Thompson, George W. Thompson, David Justice, James S. Purify, from the Raleigh, and Wm. H. Jordan, from Flat River.

Appointed, J. Solomon, Allen C. Perry and G. Lewis, a Financial Committee, to receive the contributions and pay them over to Bro. Crocker's widow, and take her receipt for the same.

Resolved, That any person receiving money for the benefit of brother T. Crocker's family, may pay it to his widow, and forward her receipt to the finance Committee.

LORD'S DAY.

A large congregation attended, and were addressed by Eld. W. H. Jordan, from the 35th verse of the 20th chapter of Acts; by Eld. Jas. S. Purify, from the 12th verse of the 8th chapter of Romans; Elder L. C. Hinton, from the 29th verse of the 7th chapter of Ecclesiastes.

MONDAY, 10 o'clock, A. M.

The Association was opened by singing and prayer, by J. P. Montague.

Resolved, That the money now collected for brother Crocker's family, be paid over to the widow, by brother J Solomon, which was accordingly done, the amount of which was $44.

Resolved, That Dr. Wm. Hooper be requested to preach the conventional sermon, on Sunday at our next Association, and Wm. H. Jordan his alternate.

Resolved unanimously, That the thanks of this Association be due to the inhabitants of this neighborhood, for their hospitality during its session.

Resolved, That this body send delegates to the Baptist State Convention.

Resolved, That we make petition to the Convention to send a preacher into our bounds as a missionary, and leave the choice to our delegates and the Convention.

The Committee on Foreign missions called on to report. The report was read and received, and after remarks by Elders Purify and Hinton, the Rev. Wm. H. Jordan called on to make prayer for Foreign Missions. Much good feeling and solemnity were in the congregation.

Report on Sabbath Schools read and received.

The Committee on Domestic Missions did not report on account of being indisposed.

The report on Temperance read and received.

The report on Religious Periodicals read and received.

Report on Ministerial Education read and received.

APPENDIX.

REPORT ON FOREIGN MISSIONS.

The command of our dear Savior to his Disciples, when about to leave them, to go into all the world, and preach the Gospel to every creature, has yet to be fulfilled. Its force, however, is not weakened by the lapse of time, and should be felt and obeyed by us, as it was by those to whom it was made. The objections that some have raised to the modern missions, that this has already been done, is a mistaken notion. If we admit that the Gospel has in former times been preached over all the then known world, yet we know that there are many portions destitute of it now, and therefore many creatures have not the Gospel preached unto them. Should any suppose for a moment that the Heathen can be saved without the Word of Divine truth, let them remember that Christ is the only name given under Heaven and among men whereby we *can* be saved. If then, men cannot be saved without faith in Christ, well might the great Apostle of the Gentiles ask, how can they believe on him of whom they have not heard? Since the Minister of Christ has this to do, it is his work who feels it his duty, but many we fear do not inquire of the Spirit their duty in this matter.—They are too careless about their obligations to their Divine Lord. The Apostles looked upon this as a duty they were bound to perform, therefore they went anxiously to their work, and showed by their *acts*, how they interpreted this command of their risen Lord. But though it be the Minister's duty to preach, the laymen are not excluded from the work. The minister cannot preach unless he be sent. It devolves therefore upon Ministers and laymen to devise the best plan for the promotion of Gospel truth, and to use their joint efforts for the success of their plan. No plan as is well-known, can be carried out without effort, and no effort will be secured without money. Ministers cannot live without bread and clothing—these cannot be procured without money. They cannot preach without learning the language of those to whom they preach. All these require time, money and labor. We need not call on the heathen to assist, for we should call upon them to give us all their forms of religion, and pray us to take away their Gods, in whom they trust for life. Who then shall bestow the means for the accomplishment of this great work, but those who have realized its benefits? and who under more obligations than this Association?

None. The time has been when there was reasonable doubt as to the success of Foreign missions, but that time has passed. Many who bowed to stocks and stones with real devotion to them, have abandoned them, and now worship the God of the universe, and where the temple of the bloody Jugernaut raised its horrid front, the Church now stands into which redeemed souls meet to praise our God, and from which hymns of praise to dying love and redeeming grace arise from hearts warmed with the love of Christ. Formerly we were prohibited from preaching Christ to the millions of China. Now all is changed—their ports are thrown open, she stretches her imploring hands towards us, praying us to regard her with sympathy, and send her teeming millions the bread of life—shall we be deaf to her call? Shall we leave them to die without the Gospel? Africa and the Islands of the sea present calls too earnest to be unheeded. The Gospel of Christ is the only cure for the moral disease of the world. Therefore,

Resolved, That we believe God smiles on the Foreign Missions, and we feel it our duty to use our efforts to send them the Gospel, and pray for their conversion to Christ.

JOSIAH B. SOLOMON, Chairman.

SABBATH SCHOOL.

The Committee on Sabbath Schools respectfully submit the following:

We conceive Sabbath Schools a means when properly conducted of doing extensive and permanent good. Most of us admit that this is a means of doing much good, yet facts show we have not acted upon this belief. Yet it is a serious fact, that while we are conscious from our own reason as well as observation, that hundreds of children within the limits of this Association, who are permitted by their parents to pass their Sabbaths either in perfect idleness, or in such company as must make them a nuisance to society. Shall we withhold from them those means which, when brought to bear, we ourselves acknowledge must be followed by the most blissful effects. In view of these considerations, will not our brethren act, and that promptly? We trust they will. We have at this time two Sabbath Schools within our bounds, in successful operation.

Resolved therefore, That we recommend it to the consideration and prayerful attention of this Association.

All of which is respectfully submitted,

THOMAS WILCOX, Chairman.

MINUTES

OF THE

TWENTY-SECOND SESSION

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD AT

FLAT ROCK MEETING HOUSE, FRANKLIN COUNTY, N. C.,

COMMENCING FRIDAY BEFORE THE

First Sunday in October, A. D. 1852.

RALEIGH:
PRINTED BY M. A. MEREDITH.
1852.

Proceedings.

FRIDAY, October 1, 1852.

The twenty-second session of the Tar River Association met with the church at Flat Rock, according to appointment, and proceeded to business according to adjournment.

The introductory sermon was preached by Rev. Thomas Wilcox from the first clause of the 25th verse of the 12th chapter of Hebrews —" See that ye refuse not him that speaketh."

After a short interval the Association was called together by Thos. J. Pitchford, the former Moderator. The letters from the churches were read and the standing noted as in the statistical table.

The Association appointed Thomas J. Pitchford Moderator, P. H. Smith Clerk, and Rev. Thomas Wilcox Assistant Clerk, and Wm. D. Coppage and John Watson Committee of Finance, to receive the contributions from the churches and settle with the Treasurer.

Appointed G. W. Powell and D. L. Hardy a Committee to receive the contributions in favor of Elder John K. White.

Correspondents from sister Associations were called for, and invited to seats in the Association. Elder James P. Montague and brother B. T. Winston from the Flat River; and Rev. James S. Purify, Wm. T. Walters, William T. Brooks and J. B. White, from the Raleigh; and Rev. M. D. Freeman from the Sandy Creek, accepted the invitation, and aided in our deliberations.

The Association was presented a number of minutes of the Convention, which was held at Parker's Chapel, Pitt county, N. C., November 28 and 29, 1851, and was gladly received.

Visiting brethren in the ministry were invited to a seat with us.— The invitation was accepted by Elder William Dent and John K. White of the Tar River Association, and by W. M. Wingate of South Carolina.

The Delegates of Flat Rock church were appointed a committee to supply the stand with preaching during its session except on Sunday.

The Association then made choice of two to preach on Sunday, to wit: William T. Brooks and William M. Wingate.

On motion, the Moderator and Clerk with brethren George W. Powel, H. A. Foote and John Watson, were appointed the committee of arrangements, and to report on Saturday morning.

On motion, a committee consisting of Rev. Thomas Wilcox, B. D. Rice and Rev. James P. Montague was appointed to enquire into the

proficiency of Rev. J. K. White, and examine him on the different branches he had studied, and report to the Association.

The Association then adjourned till Saturday 10 o'clock. Prayer by James P. Montague.

SATURDAY, 10 o'clock.

The Association met according to adjournment, and was opened by prayer by Elder John K. White.

Committee of arrangements called on to report; the report was read and adopted.

The Constitution and Rules of Decorum were read.

The Committee that was appointed to examine Elder J. K. White was called on to make their report. The following is the report which was heartily received by every member of the Association:

REPORT.—Your Committee appointed to examine brother J. K. White, would report that, after examination we believe that he has made proficiency during the time sufficient to justify the Association in continuing to assist him in obtaining an education.

The Committee that received the contributions for Elder J. K. White was called on to report. They reported the sum of $84.50, and by order of the Association was paid to brother White.

Brother William Wilder who was authorized to receive contributions for brother White and pay himself, was called on to report. He reported the subscription was all paid, and that he and brother White had settled.

On motion, it was resolved to raise a sum sufficient to enable brother White to go to school the ensuing year, by pledging a certain amount for each church.

William P. Solomon $5, for the church at Haywood's; M. C. Duke 5, for the church at Reedy Creek; William D. Coppage 5, for the church at Red Bud; George W. Powell 5, for the church at Hickory; G. Lewis 5, for the church at Louisburg; John Watson 5, for the church at Brown's; J. P. Timberlake 5, for the church at Flat Rock; Jordan B. Sherwood 5, for the church at Perry's Chapel; Thomas T. Cliffton 5, for the church at Poplar Spring; R. R. Moore 5, for the church at Peachtree; Thomas Wilcox 5, for the church at Bear Swamp; E. T. Rice 10, for the church at Warrenton; David L. Hardy 5; John Overton 1.

The Committee appointed at last Association to visit the church at Gardner's to inquire into the cause of their refusing brother H. A. Foote a letter of dismission, was called to make their report. The following report was unanimously received:

REPORT.—May, 1852. Saturday before the third Sabbath in May, the church at Gardner's sit in conference.

The Committee appointed by the Association to visit this church and inquire into the (or her) reasons for not granting brother H. A. Foote a letter of dismission, met with the church, and were cordially invited to take seats with her. After some discussion and explanation

of the subjects between the church and brother Foote, the following preamble and resolutions were unanimously adopted—viz:

WHEREAS, A difficulty has arisen between this church and brother H. A. Foote, one of its members, and it being desirable that the same should be justly and amicably settled, the following resolutions were unanimously adopted:

Resolved, That we misapprehended our duty in refusing brother Foote a letter of dismission at the time he requested it.

Resolved, That whereas difficulties may have arisen to either party in consequence of said refusal, that they be mutually dropped.

Resolved, That as brother Foote, in consequence of said refusal, has sought and obtained membership in the Warrenton church, we recognize him as a member of said church in good standing.

The church also unanimously agreed that the above preamble and resolutions be her answer to the Association.

THOMAS M. EDGERTON, *Church Clerk.*

We, the undersigned, Committee appointed by the last Association for the purpose above-mentioned, do adopt the above resolutions as our report, and most respectfully report accordingly.

M. C. DUKE, } *Com.*
J. M. HOLT, }

The correspondents that were appointed to visit the Associations, with which we usually correspond were called on to report, but none made any except those to the Raleigh, who reported their cordial reception by that body.

On motion, correspondents were appointed to visit the Associations, with which we correspond.

Elders Thomas Wilcox, J. B. Solomon and brethren E. T. Rice, H. A. Foote and John Watson, to visit the Concord.

G. W. Powell, B. D. Rice and G. Lewis, the Chowan.

G. Lewis, J. K. White, Thomas T. Cliffton and Rev. William Dent, the Raleigh.

P. H. Smith, G. Lewis, A. C. Perry and C. J. Edgerton, the Flat River.

On motion, *Resolved*, That we correspond with the Pamlico Association, and appoint correspondents to the same.

Brethren David Hardy, G. W. Powell and B. D. Rice accepted the appointments.

The Committee of Finance was called on to make their report.—They reported that they had received $26.50. The report was received and Committee discharged.

The Treasurer called on to report. He reported as follows:

In hand October session, 1851,		$21 46
Paid M. A. Meredith for printing minutes,	$13	
Clerk's fees,	10	
The Association in debt,		$ 1 54

The report was received.

The Association adopted the following resolution :

Resolved, That this Association has increased confidence in the important objects of christian benevolence, as connected with the North Carolina Baptist State Convention, and most heartily commend it to the support of our brethren and churches.

The Association was then addressed upon the objects of the Convention, and other benevolent objects by Elders Purify, Brooks, Walters and Wingate, also J. B. White. Much interest was felt in hearing the addresses made. After the addresses were ended, Rev. Thomas Wilcox adjourned the Association by prayer till Monday, 10 o'clock.

SUNDAY.

A large congregation met at the stand. Professor W. T. Brooks preached from the 12th verse of the 51st Psalm. He was succeeded by Rev. N. A. Purify from the 16th verse of the 13th chapter of Hebrews. The services were closed by Rev. W. M. Wingate of South Carolina, from the 9th verse of the 16th chapter of Luke. The three sermons were truly edifying, and good was done.

MONDAY, 10 o'clock.

The Association met and after prayer proceeded to business.

Itinerant was called on to report. The following is the report that was received :

As the station which was occupied last year by missionary preaching was constituted a church in June, 1851, and the church thus constituted called the Itinerant to preach for them as Pastor, and having other churches to attend could not act as intinerant at all the last Associational year.

On motion, Thomas Pitchford, William D. Coppage and Daniel Gupton, were appointed to visit the church at Maple Spring and inquire into the cause of their not representing in the Association, and report to the next Association.

On motion, the following preamble and resolution was adopted :

WHEREAS, The council of ministers requested to attend at Tanner's church to investigate charges against her pastor were unable to meet ; and whereas, the church used her best endeavors to bring the parties together and failed ; and whereas, the said pastor has resigned, and removed from the State.

Resolved, That the church at Tanner's has done her duty so far as she was able, and that this Association exhonorate her from further investigation.

On motion, T. J. Pitchford, William B. Williams, John Watson, N. J. Dobbins and John R. Sherrin were appointed a committee to visit the church at Tanner's, and inquire into the cause of their not representing in the Association, and report at the next Association.

On motion, P. H. Smith and B. D. Rice were appointed to visit the church at Sandy Grove, and inquire into the cause of their not representing in the Association, and report at the next Association.

Appointed Rev. James S. Purify to prepare a report on the N. C. B. S. Convention to be attached to these minutes.

The Association appointed Thomas T. Cliffton, David Hardy, B. D. Rice, Joshua P. Cook, Daniel Gupton, Rev. T. Wilcox, J. J. Thom-

as, James Harrison, C. J. Edgerton and] E. T. Rice, delegates to the Convention, and in case of failure, William Freeman or any member of this Association.

On motion, the collection that was taken up on Sabbath for the Convention was paid to the Treasurer of the Convention—the sum was $26.50.

On motion, the following resolution was unanimously adopted:

Whereas, Since last Association our brother Jeremiah Solomon has been taken from us by death. Therefore,

Resolved, That in the death of brother Solomon, the Association has been deprived of one of its earliest and most zealous friends, and the cause of christianity and general benevolence an ardent advocate. We hereby heartily tender to his family our heartfelt condolence.

The Association appointed Thomas J. Pitchford, N. A. Purify and J. B. Solomon to prepare a report on the North Carolina Baptist State Convention and other kindred objects, and report at the next Association.

By order of the Association, its next session will be held with the church at Peachtree Meeting House, Nash county, N. C., commencing on Friday before the fourth Sunday in August, 1853. Rev. J. K. White to preach the introductory sermon, and P. H. Smith his alternate. Rev. James S. Purify to preach the Conventional sermon on Sabbath, and J. B. Solomon his alternate.

The following resolution was adopted:

Resolved unanimously, That we recommend the Chowan Female Institute located at Murfreesboro, and the Female College located at Oxford, as institutions worthy not only of the patronage of this Association, but of the public generally.

The following resolution was unanimously adopted:

Resolved, That a committee of six, consisting of N. A. Purify, J. B. Solomon, G. W. Powell, Thomas Wilcox, Thomas J. Pitchford and William D. Coppage be appointed, and are hereby appointed to inquire into the propriety and practicability of establishing within our bounds a denominational male school, auxiliary to Wake Forest College, and report at our next meeting.

On motion, the Clerk was ordered to have 600 copies of these minutes printed and distributed, and be allowed $10 for his services.

Resolved unanimously, That the thanks of this Association are hereby tendered to the inhabitants of this vicinity for their kindness and hospitality during our session.

THOMAS J. PITCHFORD, *Moderator*.

P. H. SMITH, *Clerk*.

STATISTICAL TABLE.

CHURCHES.	DELEGATES.	Baptized.	Rec'd by letter.	R'd on ch'acter.	Dis'd by letter.	Excom'cated.	Restored.	Died.	Whites.	Blacks.	Total.	Asso. Fund.	For J K White.
Haywood's,	William P Solomon, P H Smith, J H Green,	4		1				6	56	45	101	2	5
Reedy Creek,	T J Pitchford, M C Duke, M W Duke,	6	4		3			4	70	109	179	2	5
Maple Spring,													
Hickory,	N Harrison,* W B Thorn,* G W Powell,	7	2		3				21	14	35	1	8 50
Red Bud,	William D Coppage, James Harrison, Thomas B. Outlaw,*	3	1		4	3		3			110	2	
Louisburg,	C J Edgerton, G Lewis, A Lewis,*		1		1				32	50	82	1 25	
Brown's,	James W Rodwell,* William Rodwell,* John Watson,	4				1			38	104	142	2	12
Flat Rock,	William Wiggins, H Mingay, J P Timberlake,	13	1		2			1			151	2	5
Perry's Chapel,	William Wilder, C Perry, J R Sherwood,	1					1	10	25	107		1 50	
Sandy Creek,	Dan Gupton, J Overton, T Hedgpeth,	14	2		5	3		3	165	24	189	1 50	
Poplar Spring,	Thomas T Cliffton, G Jones, A Baker,	2	1		4	3		2			382	2 50	17
Peachtree,	R R Moore, Wm H Edwards,* S Gay,*	1	1		10	5		2	155	92	247	2 50	
Tarborough,													
Bearswamp,	Rev Thomas Wilcox, James B Bowers,*	2							8	18	26	50	
Tanner's,													
Sandy Grove,													
Gardner's,	Phil Jenkins, J W Batrip, J Sherron,	8			3			1	46	21	67	2	
Enon,													
Red Oak,	F Hedgpeth, C N F Ellen,* William L Edwards,*										22	1	
Warrenton,	Wm B Williams, H A Foote, E T Rice,	19	4		2			1	32	4	36	2	10
Salem,	D Hardy, B D Rice, James Taylor,*				1						9	1	5

Those marked * were absent.

By Individuals who Contributed to Brother J. K. White.

Rev. Thomas Wilcox,	$10 00
C. J. Edgerton,	5 00
T. Hedgpeth,	1 00
Dan. Gupton,	1 00

List of the Ministers of the Tar River Association and their respective Post-offices.

N. A. Purify,	Warrenton.	
J. B. Solomon,	Arcola,	Warren county.
Thomas Wilcox,	Brinkleyville,	Halifax "
Mark Bennett,	Tarborough.	
P. D. Pearce,	Belford,	Nash "
H. S. Spivey,	Belford,	Nash "
Wm. Dent,	Harris's Store,	Franklin "
John K. White,	Louisburg.	
P. H. Smith,	Pugh's Hill,	Franklin "
Daniel Wester, (Licentiate)	Louisburg.	
Peter J. Dement, (Licentiate)	Pugh's Hill.	

MINUTES

OF THE

TWENTY-FOURTH ANNUAL SESSION

OF THE

Tar River Baptist Association

HELD AT

REEDY CREEK MEETING HOUSE,

WARREN COUNTY, NORTH CAROLINA,

COMMENCING ON FRIDAY BEFORE THE FOURTH SUNDAY

IN

AUGUST, A. D. 1854.

RALEIGH:
PRINTED AT THE OFFICE OF THE "SOUTHERN WEEKLY POST."

1855.

PROCEEDINGS.

FRIDAY, Aug. 25, 1854,

The introductory sermon was preached by Elder N. A. Purify—text, 10th verse of the 1st chapter, 1st Cor. "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind and in the same judgment." After an interval of forty-five minutes the Association met, and after singing, and prayer by Elder G. M. L. Finch, proceeded to business.

Letters from the Churches were read and the names of the Delegates in attendance enrolled.

CHURCHES.

Haywoods—Wm. P. Solomon, P. H. Smith.
Reedy Creek—T. J. Pitchford, M. Duke, A. Bobbitt.
Maple Spring—Sent a committee of three.
Hickory—N. Harrison, J. Q. A. Drake, G. W. Powell.
Red Bud—Rev. J. C. Averitt, J, Lancaster, W. Coppage.
Louisburg—G. Lewis, J. J. Harper, C. J. Egerton,
Brown's—T. Allen, Rev. N. A. Purify, Benj. Faulkner.
Flat Rock—Gid. Wiggins, Wm. Michell, L Conyers.
Perry's Chapel—Allen C. Perry, Esq.
Sandy Creek—L. Weston, J. B. Tucker, N. Davis.
Poplar Spring—Jon. K. White, Sam. Wilder.
Peachtree—B. Moore,
Bear Swamp—Rev. T. Wilcox, J. B. Bowers.

Sandy Grove—No delegates or letter.
Gardner's—Jno. R. Sherrin, Tho. Egerton,
Enon—N. J. Dobbin, J. R. Bobbitt.
Red Oak—B. F. Drake, W. Westry, C. N. F. Ellen.
Warrenton—E. T. Rice, W. B. Williams, J. W. Toney.
Salem—B. D. Rice, D. L. Hardey, Dr. Wm. B. Harrell.

Tho. J. Pitchford was chosen Moderator, and P. H. Smith Clerk and Treasurer.

Petitionary Letters called for, but none received.

Appointed E. T. Rice and G. Lewis, committee on finance.

Rev. G. M. L. Finch was received as delegate from the Union Association, and Rev. J. G. Barkley and Rev M. Bennet and E. P. Powel from the Pamlico Association, and by them several copies of the Minutes of their last Association.

Appointed Elders Wilcox, White and Purify, a committee to confer with the committee from the church at Maple Spring in order to adjust the difficulties between the Association and that Church, and report at any time during the session, and their decision should be final.

By the request of both committees, Rev. G. M. L. Finch was added as an assistant.

The Constitution and Rules of Decorum were read

Appointed the officers of the Church to supply the stand with preaching, Saturday and Monday.

On motion the following resolution was adopted :

Resolved, That during the session of this Association we meet at 10 o'clock, A. M. Adjourn at 1, P. M. Meet at 2 o'clock, P. M., and adjourn at 4 o'clock, P. M.

Appointed the Moderator and Clerk committee to arrange business for the Association, and report Saturday 10 o'clock.

The following Resolution was passed.

Resolved, That no member of this body shall be at liberty to leave the house during the session of the body, without permission first obtained from the Moderetor.

The committee to supply the stand with preaching, Saturday and Monday, selected Elders Averitt, Finch, and Perkinson to preach on Saturday. Adjourned till Saturday 10 o'clock. Prayer by Rev. T. Wilcox.

SATURDAY, 10 O'clock.

The Association was opened by singing and prayer by Elder N. A. Purify.

The invitation to ministers, correspondents, and delegates was renewed.

The invitation was accepted by Bro. T. H. Prichard, the agent of Wake Forest College.

The Committee of arrangements called on to report, the report was read and received.

Treasurer called on to report, report read and received.

REPORT.

In hand at the close of August session, 1853 -	$29 24
Paid M. A. Merideth for printing Minutes, -	13 00
Clerk's fees, - - - - -	10 00
Leaving a balance in hand, - - -	6 20

On motion, Rev T. Wilcox was appointed Auditor to examine the Treasurer's account for the next session of this Association.

Correspondents to sister Associations to report. Brethren C. J. Egerton and G. Lewis reported their reception by the Flat River Association.

Rev. L. C. Robinson reported his cordial reception by the union Association. No other reports were made.

Appointed Correspondents to sister Associations.

Rev. J. B. Solomon, E. T. Rice and Thos. H. Egerton to the Concord Association.

D. L. Hardy, B. D. Rice and Dr. Wm. B. Harrell to the Chowan.

G. Lewis, T. T. Clifton, L. Conyers, Wm. Wiggins and Rev. J. R. White to the Raleigh.

G. Lewis, C. W. Egerton and Wm. D. Coppage to the Flat River.

D. L. Hardy, Nat. Harrison, N. A. Purify, T. Wilcox, J. B. Bowers and G. Lewis to the Pamlico.

D. L. Hardy, G. Lewis, G. W. Powell and B. D. Rice to the Union.

The Committee of finance called on to report.

The Committoe reported, that they had received $28.50, the report was received and the committee discharged.

The following order was made:

Ordered that the Clerk of this association be directed to send twenty copies of our minutes annually to each of the several associations with which we correspond and charge the expenses of the same to the association.

Committee to visit the Church at Maple Spring, called on to report.

REPORT.

Your Committee appointed to visit Maple Spring Church, and enquire of her, why she did not represent herself in the Association, visited that Church, were cordially received, but received no final answer to their enquiry.

All which is respectfully submitted,

THOS. WILCOX, *Chairman.*

The Committee that was appointed to confer with the Committee from the Church at Maple Spring, being ready to report. The Chairman on the part the Association, made the following report, which was unanimously received adopted and indorsed.

REPORT.

The Committee appointed by the Association to confer conjointly with the committee appointed by the Church at Maple Spring, in regard to the difficulty existing between that church and the Association, beg leave to report. That after a free and full investigation of the subject, they have agreed that the matter be finally settled by the Association, declaring in behalf of the Committee, that in her action at Haywood's meeting House had no intention to reflect on the character of Maple Spring Church.

All of which is respectfully submitted,

THOS. WILCOX, *Chairman.*

On motion, Brethren Daniel Westen, Wiston Perry and Harvelle Harris, the Committee from Maple Spring were invited, to seats in the Association, the Invitation was accepted, the Moderator giving them the right hand of fellowship, much feeling was manifested and on motion, Rev. J. B. Solomon led in Prayer, to express their thanks to God, for the re-union of the Church at Maple Spring with the Assoication.

On motion the school question was discussed, and the following Resolutions. Passed,

Resolved, That a member from each church, in our bounds be appointed to act as trustees, in order to establish in our bounds a male School, auxiliary to Wake Forest College, nine of any of said Trustees shall at any meeting be a quorum qualified to transact business.

TRUSTEES.

Haywood's, William P. Solomon; *Reedy Creek*, Thos. J. Pitchford; *Maple Spring*, Harvelle Harris; *Hickory*, G. W. Powell: *Red-bud*, Wm. D. Coppage; *Louisburg*, G. Lewis; *Brown's*, John Watson; *Flat-rock*, Gid. Wiggins; *Perry's Chapel*, A. C. Perry; *Sandy Creek*, P. D. Pierce; *Poplar Spring*, Samuel Wilder; *Peach-tree*, W. H. Edwards; *Bear Swamp*, Thos. Wilcox; *Gardner's*, John R. Sherrin; *Enon*, J. R. Bobbitt; *Red-oak*, Ben. F. Drake; *Warrenton*, E. T. Rice; *Salem*, B. D. Rice.

The Trustees appointed their meeting in Warrenton on Saturday, before the 2nd Sunday in September, and their 2d meeting in Louisburg on the 2nd Saturday in October. The Association adjourned till 2 o'clock. Prayer by Elder M. Bennet. At 2 o'clock the Association met and after the usual services proceeded to business.

Selected Elders J. S. Purify and M. Bennet to preach on Sunday.

Elder J. S. Purify presented to the Association several copies of the minutes of the Raleigh Association, and a letter of correspondence from that body, and was received as correspondent from that Association.

On motion, Bro. Prichard, the agent for Wake Forest College was requested to address the Association, relative to his agency. But he being indisposed, could not enter fully into the subject, but made a few remarks, in which the necessity and importance of endowing Wake Forest College were made perfectly plain, and the Association appeared to enter freely into the views and feelings of the agent. Elder J. S. Purify allowed, the agent with some very appropriate remarks, in which much interest was manifested.

The hour of adjournment having arrived, the Moderator appointed collectors to wait on the Congregation on Sabbath,

to receive contributions for the N. C. B. S. Convention, then adjourned till Monday, 10 o'clock. Prayer by Elder J. B. Solomon.

Sunday, 10 o'clock.

A large congregation assembled at the stand, Elder M. Bennet being sick, Elder J. G. Barkley preached from the 15 verse of the 21 chapter of Job. What is the Almighty that we should serve him? And what profit should we have if we pray unto him? Elder Thos. Wilcox followed and preached the conventional sermon from the 13 verse of the 27 chapter of Isa. "And it shall come to pass in that day that the great trumpet shall be blown and they shall come which were ready to perish in the land of Assyria and the out-cast in the land of Egypt; and shall worship the Lord in the holy mount at Jerusalem." Sermon being ended the collectors waited on the Congregation and received $24, for the Convention the services were closed by Elder J. S. Purify, from the 19 and 20th verses of the 72 Psalm, "And blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and Amen, the Prayers of David, the Son of Jesse, are ended."

Monday, 10 o'clock.

The Association met acoording to adjournment and after the usual services proceeded to business.

G. W. Powell, Moderator pro tem.

1. Appointed, Elders John R. White and N. A. Purify, delegates io the Baptist State Convention.

2. On motion. The following resolution was passed,

Resolved, That we appoint an executive committee consisting of four, whose duty it shall be to hold the scholarship raised by the association. Subject to the order of the Association.

Wm. D. Coppage, N. A. Purify, G. W. Howell and B. J. Rice were appointed the committee.

3. The $24 collected on Sabbath for the Baptist State Convention was paid to the Treasurer of the Convention and his receipt taken for the same.

4. Report on Wake Forest College called for; the report was read and received.

REPORT.

The committee on Wake Forest College beg leave to report. That the college is now in a prosperous condition. The number of Students is increasing and the Agent for the endowment has met with such success as affords lively hopes that this desirable object will ultimately be accomplished. The Endowment of Wake Forest College is intimately connected with interests of the Baptist denomination in North Carolina. Without this the college can never be established on a fair basis. One object the college is to educate pious young men for the ministry who have been licenced and recommended by their churches. The necessity of an educated ministry must be evident to every one who has given any serious thought to the subject. The age in which we live demands it. Many of the advocates of error are thoroughly educated and therefore the cause of truth requires men of equal or superior mental acquirements who can meet them on their own grounds and successfully refute their arguments. That our denomination has already suffered much, especially in our own state for want of a well informed ministry cannot

NOTE. The scholarship was made by 20 persons subscribing $25 each, no one bound but the Subscribers.

be successfully denied. In view of these facts we would earnestly request the Churches composing this Association to contribute liberally towards the endowment of the college. Wake Forest College was founded in prayers watered by the tears and nourished in its infancy by the contributions of pious and devoted men of whom many have gone to their final rests and shall we suffer an enterprize which cost them so much labor and anxiety to fail for want of a little liberality or our part. Surely not; then let us respond to the calls of our agent by such cordial and liberal contributions as shall show that we are deeply concerned about the success of his agency.

Respectfully submitted,

JOHN C. AVERITT, *Chairman.*

5. Report on home missions called for; the report was read and received.

REPORT ON MISSIONS.

Your committee, to whom was referred the subject of "Missions within our bounds," beg leave to make the following report.

Our association comprises eighteen churches, embracing the three counties of Warren, Franklin and Nash, with one Church in Halifax Co. Your committee have not been able to find any *survey* of these counties, by which they are able to give the precise amount of territory embraced within them;

but, from the best estimate they have been able to make, they embrace about 2,200 square miles ; and contain a population, according to the last census report, 36,282 souls: as follows, Warren 13,912, Franklin 11,713, and Nash 10,657. In Warren, there are five churches belonging to the Association ; giving each church a district of 120 sq. miles, with a population of 2,782 souls. In Franklin, there are nine churches, giving to each church about 88 sq. miles, and a population of 1,301 souls. In Nash, there are three churches, giving to each church a district of 266 sq. miles, with a population of 3,552 souls. In Halifax Co., we have one church, belonging to this association, and giving it the average amount of territory, it embraces 122 sq. miles, with the average population of 2,100.

There are within the association *five* brethren *actively* engaged in the ministry, residing as follows: Warren *two*, Franklin *three*. These figures show as follows: For the ministers of Warren 6,956 souls each ; for the ministers of Franklin 3,904. Putting the whole together and making an equal division among the ministers actively engaged, we have an average of 7,675 souls to each minister, scattered over an area of 464 sq. miles.

Any one must see, from these *facts*, that there is a vast destitution of ministerial labor within our bounds. Many sections must be left without preaching, if dependent on us for it. As a consequence, there *are* many neighborhoods entirely destitute of Baptist preaching. Now, upon the present plan of operation, it is utterly impossible for these destitute neighborhoods to be supplied. These ministers have nothing more than *human* strength, and it would require *Herculean* strength to do the work here assigned them.

The question must present itself to you: Ought these things so to be? You answer, NO. Why are they so? Is there no *remedy* for this evil.

There are now *four regularly ordained* ministers within our bounds, who are making a *living* by the pursuit of other vocations. Why are they not engaged in tbc ministry *exclusively?* We leave it for them and you to answer. But is there no plan by which this great and crying evil can be *remedied?* Are there not now localities, calling loudly upon us, as christians to devise some plan for supplying them with *preaching.*

In view af the above facts, we commend to your adoption the following resolutions:

Resolved, That we appoint an executive committee, of five, three of whom shall constitute a quorum, whose duty it shall be to employ a missionary, or missionaries, to travel within the bounds of this association, and pay them the sum of twenty dollars each per month, out of such funds as shall from time to time come into their hands for that purpose.

Resolved, 2nd. That this Executive Committee shall hold their regular sessions on every fifth Sabbath of the month at such places as they may deem most expedient.

Respectfully submitted,
J.B. SOLOMON, *Chairman.*

6. On motion, Resolved that T. J. Pitchford, E. T. Rice, D. L. Hardy, J. B. Bowers and G. Lewis be the Committee to regulate missionary operations in our bounds. And about $125 was subscribed by individuals, to support the missionary in our bounds.

NOTE. No church will be in the least bound to pay any of the above Subscription. Clerk.

Adjourned till 2 o'clock, Prayer by Rev. Thos. Wilcox.

Met at 2 o'clock, Prayer by Rev. M. Bennet.

7. On motion, committees on the Objects of the Baptist State Convention were appointed and to report at the next Association.

Rev. J. C. Averitt and Wm. D. Coppage, on foreign Missions.

Rev. J. B. Solomon and P. H. Smith, on Education.

Rev. N. A. Purify and Rev. T. Wilcox, on home missions.

On motion, the following committees were appointed :

Wm. P Solomon and E. T. Rice, on Sabbath Schools

Dr. Wm. B. Harrell and B. D. Rice, on Temperance.

On motion the following Resolution was adopted :

Resolved, That when the Executive Committee shall have employed a missionary to preach in the destitute parts of this Association, they shall address a circular to the several churches, through their clerks, requesting them to aid them in their work.

Appointed Dr. T. J. Pitchford to prepare a circular letter for the next Association, which is to be annexed to the Minutes of that Association, subject the " Fanaticism of the day."

Appointed the next Association to be held with the church at Perry's Chapel, Franklin county, North Carolina, to commence on Friday before the fourth Sabbath in August 1855.

Appointed Rev. J. C. Averitt to preach the introductory sermon, and P. H. Smith his alternate.

Rev. J. B. Solomon to preach the Missionary (or conventional) sermon on Sunday, and Rev. N. A. Purify his alternate.

Resolved, unanimously, that the thanks of this body are due, and are hereby tendered to the friends of this neighborhood for their kind hospitality in entertaining the Association during their session at this place.

Ordered the Clerk to have 600 copies of these minutes printed, and distributed as usual, and receive $10 for his services.

Inasmuch as the N. C. Baptist B. & P. Society have a depositary at Wake Forest College, of religious books—

Resolved, That we commend this unto the patronage of our Churches.

The Association adjourned to meet at Perry's Chapel on Friday before the fourth Sunday in August, A. D. 1855.

Prayer by Rev. G. M. L. Finch.

G. W. POWELL, Mod. pro tem.

P. H. SMITH, Clerk.

NAMES OF MINISTERS IN TAR RIVER ASSOCIATION.

J. B. SOLOMON, Warrenton.
WM. H. EDWARDS, Nash County.
P. D. PIERCE, Franklin County.
WM. DENT, do.
N. A, PURIFY, Warre County.
L. C. PERKINSON, do.
J. C. AVERITT, Nash County.
JNO. K. WHITE, Franklin County.
P. H. SMITH, do.
THO. WILCOX, Halifax County.

STATISTICAL TABLE.

CHURCHES.	Baptized.	By Letter.	R'cd on Chrc'ter	Dis. by Letter.	Excluded.	Restored.	Died.	Whites,	Blacks.	Total.	Contributions.
Haywood's,	2			1			2				$2 00
Reedy Creek,	2	2		1	3			69	105	174	2 00
Maple Spring,											
Hickory,				4				15	12	27	1 00
Red Bud,		4			1		4			117	2 00
Louisburg,	22	1		1			1	31	70	110	1 25
Brown's,	9	2				1	1	48	114	162	2 00
Flat Rock,		1					1			151	2 00
Perry's Chapel,				5						127	1 50
Sandy Creek,		5			3			168	23	191	1 50
Poplar Spring,				1	2		2			361	2 50
Peachtree,				5	2		2	143	92	235	2 00
Bear Swamp,								8	19	27	50
Sandy Grove,											
Gardner's,	9			1			1	43	26	69	2 00
Enon,	1			5	1		1	37	6	43	1 50
Red Oak,	1							27	1	28	1 00
Warrenton,	29	10		6	1		1	64	6	70	2 00
Salem,	36						1	54	17	71	2 00

MINUTES

OF THE

TWENTY-FIFTH ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD AT

PERRY'S CHAPEL, FRANKLIN CO., N. C.,

Commencing Friday before the fourth Sabbath in August, A. D., 1855.

PERRY'S CHAPEL, Friday, August 24, 1855.

The Introductory Sermon was preached by Elder P. H. Smith—text, 1st verse, 13th ch. Heb., "Let brotherly love continue." After a short interval the Association convened, was called to order by the Moderator, and after singing and prayer, proceeded to business. The names of the Churches were called, then letters received and read, and the names of the delegates in attendance enrolled, viz:

Bear Swamp.—Thos. Wilcox.
Brown's.—Jno. Watson, T. Allen, N. A. Purify.
Enon.—N. J. Dobbins.
Flat Rock.—G. Wiggins, J. Cook, Wm. Freeman.
Gardner's.—J. R. Sherrin, P. Jenkins, Thos. Egerton.
Haywood's.—G. W. Macon, E. Green, P. J. Dement.
Hickory.—Geo. W. Powell.
Louisburg.—G. Lewis, A. G. Jones, C. J. Egerton.
Maple Spring.—W. Perry, H. Harris, A. W. Bridgers.
Peach Tree.—Sherwood Gay, H. Stallings, W. Minga.
Perry's Chapel.—J. R. Sherwood, A. C. Perry, J. W. Wilder.
Poplar Spring.—W. Wilder, R. Perry.
Red Bud.—J. Lancaster, W. D. Coppedge, J. J. Thomas.
Red Oak.—F. Hedgpeth.
Reedy Creek.—T. J. Pitchford, M. C. Duke, Matt. Duke.
Salem.—W. E. Winstead, J. Farmer.
Sandy Creek.—Newton Davis, J. P. Cook.
Sandy Grove.—* * * * * * * *
Warrenton.—R. D. Fleming, E. T. Rice, W. Williams.

The Association then proceeded to organize.

Dr. Thos. J. Pitchford was unanimously re-elected Moderator, and G. M. L. Finch was chosen Clerk and Treasurer.

On motion,

Resolved, That we receive the resignation of bro. Smith as our Clerk, and tender to him our thanks for his faithful efforts to serve the Association as her Clerk.

Appointed Elder T. Wilcox and G. Lewis, Committee on Finance.

Elder J. S. Purify and Isaac Wiggston received as delegates from the Raleigh Association; Elders Mark Bennett and Thos. Lansdell from the Pamlico Association; and bro. S. S. Biddle from the Union Association. A bundle of Minutes was also received from the Chowan Association.

On motion, appointed the Pastor and delegates of this church a committee to supply the stand with Ministers, Saturday and Monday.

On motion, re-adopted the rule of last session regulating the time of meeting and adjournment morning and afternoon, to wit: Meet at 10 o'clock, A. M., call off at 12, meet again at 2, P. M., and adjourn at 4.

On motion, re-adopted the following:

Resolved, That no member of this body shall be at liberty to leave the house during the session of the body, without permission first obtained from the Moderator.

On motion, appointed the Moderator and Clerk to arrange business for the action of the Association, and report Saturday at 10 o'clock.

The committee appointed to furnish the stand with Ministers, reported for Saturday, Elders T. Wilcox, J. S. Purifoy and T. Lansdell.

On motion, the Circular Letter was read, adopted, and ordered to be appended to the Minutes. (See Appendix A.)

On motion, appointed Elders N. A. Purify, Mark Bennett and J. S. Purify, to examine brother D. Wester as to his qualification for ordination to the Gospel Ministry.

On motion, adjourned till Saturday 10 o'clock.

Prayer by Elder Mark Bennet.

SATURDAY, August 25, 1855.

The Association met according to adjournment. Exercises opened with singing and prayer by Elder T. Wilcox.

The Committee of Arrangements reported the following order of business, which was adopted, and ordered to be printed:

1. Treasurer's report.
2. Appointment of Auditor.
3. Report of Correspondents to Sister Associations.
4. Appointment of Correspondents to Sister Associations.
5. Report of Committee on Finance.
6. Report of Trustees of the Associational School.
7. Appointment of Ministers to preach on Sabbath.
8. Do Delegates to Bap. S. Convention.
9. Report of Executive Committee.
10. Reports of Committees.
    1. On Education.
    2. " Home Mission.
    3. " Foreign "
    4. " Sabbath Schools.
    5. " Temperance.
11. Appointment of a writer of Circular.
12. " time and place for next Association.
13. " Ministers to preach Stated Sermons.
14. Resolutions.
15. Miscellaneous business.

Elder J. J. James being present, was invited to a seat in the Association.

Elders Wingate and Walters were received as delegates from the Raleigh Association.

On motion, ordered that the Circular Letter read yesterday, be sent to the Recorder for publication.

The Treasurer reported as follows:—

Cash in hand last session,		$34 74
Paid for printing Minutes of 1854,	$25 30	
Clerk's Fees,	10 00	
Paid postage,	27	
	$35 57	
	34 74	
Leaving a balance due former Clerk, of	83,	

which the Treasurer was ordered to pay.

On motion, re-appointed Bro. Wilcox Auditor.

Delegates to Corresponding Associations called on to report.

Bro. J. B. Solomon reported that he attended Chowan and Pamlico Associations, was cordially received, and much pleased with his visits.

The delegates to Concord, Raleigh, Union and Flat River, had failed to attend.

Appointed as delegates to next session of Concord Association, Elder J. B. Solomon, Jno. Watson and C. J. Egerton.

To Chowan—D. L. Hardy, B. D. Rice and Wm. E. Winstead.

To Raleigh—G. Lewis, W. Wiggins, J. K. White, J. B. Solomon, P. H. Smith.

To Flat River—G. Lewis, C. J. Egerton, A. C. Perry, A. W. Bridgers and G. M. L. Finch.

To Pamlico—G. M. L. Finch, A. W. Bridgers, N. A. Purify and T. Wilcox.

To Union—T. Wilcox, W. D. Coppedge and G. M. L. Finch.

On motion, ordered that any member of this Association, attending any of our Sister Associations, shall be authorized to act as delegate from this Association.

The Committee on Finance reported $29 80.

The Trustees of the Associational School made a verbal report, to the effect that they had made no progress towards establishing a school; that they had received but one petition, and failed to get a quorum together to attend to that.

The subject was discussed at considerable length, with spirit and interest; pending which, the Association took a recess till 2 o'clock.

On re-assembling, the School question was resumed, and after further discussion, it was agreed to continue the present board of Trustees, reducing the number necessary to a quorum to *five*.

By request, ordered that brother W. Williams, of Warrenton, be appointed Trustee in place of brother E. T. Rice, and brother J. B. Bowers, of Halifax, in place of Elder T. Wilcox.

Appointed to preach on Sabbath, Elders J. J. James and Mark Bennett.

On motion,

Resolved, That the next session of this Association be held with the church at Salem, Nash county, commencing Friday before the 4th Lord's day in August 1856. Elder N. A. Purifoy to preach the Introductory Sermon; Elder T. Wilcox his alternate. Elder G. M. L. Finch to preach the Conventional Sermon; Elder J. B. Solomon his alternate.

Committee on Education reported. (See Appendix B.)

Appointed G. M. L. Finch, P. H. Smith and C. J. Egerton, to solicit subscriptions to a Second Scholarship at W. Forest College.

Ordered, that all delegates who feel conscientiously bound to be absent from the Association after to-day, be, and are hereby excused.

Adjourned to Monday 10 o'clock. Prayer by Elder N. A. Purify.

Sabbath, 10 o'clock.

An immense congregation assembled at the stand, and were addressed by Elder G. M. L. Finch, from the 58th verse of the 15th chapter of 1st Cor.: "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Elder J. B. Solomon followed, and preached the Conventional Sermon, from Mat. 25th chapter, 14—30 verses inclusive. At the close of which, a collection was taken, amounting to $40.

After a recess of some hour, perhaps, the congregation reassembled, and were addressed by Elder J. J. James, from Heb. 2d chapter, 3d verse: "How shall we escape if we neglect so great salvation?"

The services were faithfully performed, well received, and, it is hoped, produced a lasting impression.

Monday morning, 10 o'clock.

Opened with singing and prayer by Elder Wilcox.

Elder T. Wilcox, Itinerant, called on to report.

Reported, that owing to severe and repeated attacks of sick-

ness, he had not been able to devote to the itineracy the time and attention contemplated in his appointment. He had, however, visited neary all the churches belonging to the Association, some of them more than once—had devoted to the work 75½ days, traveled 905 miles, and received $15 32. He had, besides, sold $25 or $30 worth of religious books.

On motion, brethren G. Lewis and G. W. Powell, were appointed a committee to settle with the Itinerant, and report to this meeting.

Appointed as delegates to the State Convention:

G. W. Powell,	A. C. Perry,
E. T. Rice,	N. A. Purify,
J. B. Solomon,	G. M. L. Finch,
T. J. Pitchford,	T. Wilcox,
J. Watson,	J. Lancaster,
L. Conyers,	G. Lewis,
A. W. Bridgers,	T. Egerton.

Committee on Home Missions reported.

Report received, and ordered to be appended to the Minutes. (See Appendix C.)

Committee on Foreign Missions—absent.

Sabbath Schools, do.

Temperance, do.

On motion, appointed to write Essays to be read at next Session of the Association—

G. M. L. Finch—*on Education.*
J. B. Solomon—*on Foreign Missions.*
T. Wilcox—*on Home Missions.*
N. A. Purify—*on Temperance.*
P. H. Smith—*on Sabbath Schools.*

On motion, appointed G. M. L. Finch to write next Circular Letter.

The following preamble and resolution were passed:

WHEREAS, The Southern Bap. Convention has adopted the Indian Missions, formerly under the direction of the Indian Mission Society,

Resolved, That we approve their adoption, and heartily co-operate with the Convention in their support.

To aid this enterprise, a collection was taken, amounting to $17 43.

The Committee appointed to examine Bro. Wester, reported as follows:

Your Committee, to whom was referred the examination of brother Daniel Wester, beg leave to report that they have examined him, and are satisfied with a relation of his christian experience, doctrinal views, and the consistency of his moral and christian character, and would recommend that he be encouraged to exercise his gifts, as heretofore; but having considered, as well as we could, all the circumstances of the case, cannot, conscientiously, recommend him for ordination.

MARK BENNETT,
N. A. PURIFY,
J. S. PURIFY,
} *Committee.*

Resolved, That we recommend to the Pastors, Ministers, and Deacons of this Association, during the next Associational year, to bring fully before each of the churches the subject of Domestic Missions, explaining its objects, presenting its claims, and urging its friends to its prompt and liberal support.

Resolved further, That the churches be requested to send to the next Association, contributions for the support of the Itineracy next year.

Appointed as Committee on Itineracy, J. Watson, E. T. Rice and J. W. Holt.

Resolved, That when the Associational School shall have been located, the Trustees of said school shall have power to appoint seven or eight individuals, residing within the vicinity of said locality, who shall be called the Board of Trustees, five of whom shall constitute a quorum, invested with full powers to transact any business which contingencies, within the interim of the regular meetings of the Trustees, shall render neeessary.

Resolved, unanimously, That the thanks of this body are due to the brethren and friends of this vicinity, for their kind and generous hospitality in entertaining the Association during its present session.

On motion, the Association adjourned.

Singing and prayer by Elder N. A. Purify.

T. J. PITCHFORD, *Moderator.*

G. M. L. FINCH, *Clerk.*

Names and Post Offices of Ordained Ministers in Tar River Association.

WILLIAM DENT—Louisburg.	N. A. PURIFY—Warrenton
WM. H. EDWARDS—Castalia.	P. H. SMITH—Louisburg.
G. M. L. FINCH—Louisburg.	J. B. SOLOMON—Warrenton
P. D. PIERCE— "	J. K. WHITE—Louisburg.
L. C. PERKINSON—Warrenton.	T. WILCOX—Brinkleyville.

Licentiates.

G. LEWIS—Louisburg. D. WESTER—Louisburg.

APPENDIX.

[A.]
CIRCULAR LETTER.

Dear Brethren:—For some years past, we have thought it unnecessary to address you through the medium of a Circular Letter; but, in view of the present disorder, we may almost say disorganized condition of civil and religious society, we have deemed it expedient again to address you. The amazing facility with which the people of the present day are carried about by divers and strange doctrines, will, we believe, in your minds, as it certainly does in ours, justify the anxiety which we here manifest, that ye continue steadfast in the faith once delivered to the saints. If we or an angel from heaven preach any other gospel unto you than that which ye have received, let him be accursed. We wish to guard you against what are called the many isms of the day, to use a somewhat hackneyed phrase, and on account of its being worse than all the rest, because embracing all, we propose to speak more particularly of fanaticism and its withering influence on every gentle christian virtue.

What is fanaticism? The physician in speaking of mental diseases, will tell you that monomania is a disordered condition of the intellect, embracing one idea, or class of ideas only. Thus a man, in all other respects apparently sound both physically and mentally, will imagine that his head has become reversed in position on his shoulders, and this idea, however absurd, obtains complete control over the individual, and all his habits of thinking and acting become subordinate thereto, even to the manner of wearing the garments, which have to be reversed also. Many such instances might be given, equally ludicrous and equally pernicious. So fanaticism is a moral monomania, an evil spirit with one idea, an incubus weighing down and crushing out all the elevating aspirations of the soul, and converting into gloom the light of the glorious gospel of the Son of God, a black pall over the couch of death hiding from view the beauties and graces of the living soul and indicating only corruption and abomination beneath.

It well becomes us to be watchful, to be constantly on our guard against the manifold errors, the seducing spirits, the doctrines of devils which are abroad in the land. The moral world never yet was, and never will be subdued by force of

arms, or by force of proscription for conscience sake. How many, calling themselves Christians, resort to this mode of warfare? To what an extent does it promote division and ill-feeling between various evangelical denominations! Are any of the cherished opinions or received articles of faith of one church, called in question by any member of another church? In what spirit is the inquiry met? Examine the religious periodical press and the answer will be evident and mortifying. We find brother dealing with brother as if vituperation was mistaken for argument and personal abuse for advocacy of a good cause. All this stubbornness of opinion, this blind adherence to preconceived notions is the very essence of fanaticism and the prominent characteristic of the present age. It is all like a man when aroused in darkness by an alarm of fire, whose first impulse on awaking, is not to ascertain whether his premises be actually on fire, but to assault his friend for disturbing his repose.

This evil spirit has also assumed another shape, that of abolitionism, which like a cloud of blackness now overspreads our political horizon, and by its lurid lightnings, threatens a disruption of this glorious confederacy of States, and the destruction of all the inestimable blessings, civil and religious, which we enjoy.

Dear brethren—what the scriptures say to you, they say to all, and that is "Watch," and well does it become us. The difference between right and wrong is as great as the distance between heaven and hell; and yet, strange to say, we are often almost unable to tell on which side we are. Our noblest virtues are often so nearly allied to our meanest vices, that the line of demarcation, traced by a thought or intention recognisable by God alone, often escapes our observation. How slight the barrier, and yet, how great the difference between prudence and timidity, liberality and extravagance, economy and parsimony, mirth and folly, toleration and indifference, fanaticism and enthusiasm or zeal. The people of the present day are prone to run into extremes, to make one idea the ruling passion in life, and to promote it without any regard to the general welfare. The great balance wheel of universal charity, equalizing and generalizing the motions of the moral machinery of the universe, appears to have been removed from its position, and each separate wheel has a motion of its own, its operations centered around its own axle, and its influences are limited to its own circumference. The eye is saying to the hand, I have no need of you—the head is saying to the feet, I have no need of you.

This habit of thinking is calculated to make fanatics and

bigots of us all. Abolition, we may charitably believe, originated in the desire which we all feel to promote the happiness and welfare of all men, but by concentrating this desire on one particular object, by directing this thought in one particular channel, and neglecting the general considerations which ought to influence action in each particular case, the monstrous conclusion has been reached, which has sown division among the followers of Christ, and, if not abandoned, will scatter desolation over this happy land.

This same habit of thinking is now vexing the churches of Christ, by perverting one of his positive institutions into a mere formality, by taking a shadow for a substance, a signification for the thing signified, the answer of a good conscience for a good conscience itself, and has caused a mere outward rite to supercede the operations of God's holy spirit. The desire to enforce this opinion, or any other opinion, and punishing those who refuse to comply is fanaticism. That indifference is equally to be avoided, however, which will receive for baptism any application of water in any way, which can perceive a shadow cast by no substance, which can understand a signification where there is nothing to signify, or which can bear the answer of a good conscience where there is no conscience to answer. We have an unerring chart by which to direct our course, and if we rely less on human, and more on divine wisdom, if we study creeds less and our Bibles more, we shall escape the rocks and whirlpools on either hand, and finally arrive at the haven of eternal repose.

It is good to be zealously affected in a good cause; but enthusiasm is not fanaticism. The Apostle Paul, a man of science and learning, zealous for the traditions of his fathers, a religious man according to the Jews' religion, persecuted the followers of the Saviour even unto death, hunting them even unto strange cities and casting men and women into prison. This intolerance of zeal constituted the very turning point in the man's character and made a bigoted fanatic of him, whom the God of our fathers had chosen to know his will, to see the just one, to hear the voice of his mouth, and to be his witness unto all men. After the scales were removed from his eyes, we behold the man who once carried his faith on the point of his sword, converted into an humble follower of the meek and lowly Jesus. Now he could return entreaty for defamation, suffering for persecution, good for evil. Now we behold the enthusiast, if you will, who, to promote the glorious cause he had at heart, conld endure hunger and cold, nakedness, thirst, labor, travel, shipwreck, bonds, stripes, stonings, the fangs of wild beasts, and even death itself. The

followers of Mahomet enforce their doctrines by the sword; those of Christ by the purity of their lives, and here is the difference between fanaticism and enthusiasm or zeal. The world is often boasting of the civilization and light of the present day, of the great advances made in science and art, and even in morality and religion. Be not deceived. Awake to righteousness and sin not, for some, oh, how many! with all their boasted acquirements, have not the knowledge of God. History has not revealed to us any period when men were more easily led astray by monstrous assumptions, by abominable heresies, or by cunning craftiness. Indeed, we seem to have become wise above what is written, for geologists can prove the Bible to be false in chronology, and the moralist will tell you it is a nursery tale, the morality of which is spurious, and its facts incredible. The legs of a pine table afford more certain indications of the divine mind than can be discovered within the lids of the Bible. The hills of New York have furnished to a vagabond idler a golden revelation, and a romance written in the leisure moments of a young physician of the West, has been perverted into the Mormon Bible, and our land is now cursed by a set of schismatics, whose doctrines are a reproach to the church, an insult to our families, and a disgrace to the government under which we live. Truly it is getting to be time to discard our boasted knowledge, to dispense with our vain acquirements, to return to and adhere to, first principles as contained in the charter of our christian liberty, the New Testament.

And now, brethren, let us bear one another's burdens, and so fulfill the law of Christ. Let us consider one another to provoke unto love and good works, persecute not to the death, an erring brother. Remember we are in a world of sin, remember the specious disguises which error assumes, and remember that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

One word more and we have done. We may attend our Associations, support our Conventions, endow our Colleges, subscribe to our Missionary Societies, Bible Societies, Tract Societies, and patronize our preparatory schools, and Sunday schools, but without personal piety it will avail us nothing. We beseech you not to understand us as saying a word against these institutions, so laudable and necessary in themselves, but as warning you not to put dependence in them for salvation; for we say again, "without holiness, (personal holiness) no man shall see the Lord."

THOS. J. PITCHFORD.

[B.]

REPORT ON EDUCATION.

Your Committee, to whom was referred the subject of Education, make the following report:

The subject of Education is of such magnitude, that we ought to allow no opportunity of impressing its claims upon the minds of our brethren, to escape unimproved. The good order and prosperity of the State require that our children, both male and female, be thoroughly educated. The political fanaticisms of the day threaten to engulf our country in ruin. Minds, liberally educated, are needed to counteract the baneful influence of such fanatics and misguided philanthropists. The State needs *men*, thoroughly educated, to protect her interests, and it becomes our duty to contribute our mite towards this supply.

Not only are liberally educated minds needed to arrest political disorders, but more especially are they needed to correct the evils which distract the *religious world.* Our pulpits are greatly in want of an educated ministry. The time is well nigh come, when the truth and error of the different religious sects will be closely examined and fearlessly exposed. We, as a denomination, must expect that, in some respects, we shall receive an attack from the combined forces of all other sects and parties. They will attack us believing they do God's service. They honestly hold sentiments which we must oppose; but so long as they are held by them, they must present and defend them. Hence, the conflict upon which we are just entering. For the faithful defence of the truth, we need, and *must have*, an educated ministry. This is peculiarly the duty of Baptists.

The time was, when Baptists were destitute of facilities for the education of their children in their own schools; but that time is passed away. No Baptist need now complain that he is under necessity to send his children, whether male or female, to the schools of other denominations. We now have excellent schools in nearly every State in the Union, offering facilities for the thorough education of our children; and it becomes a duty to ourselves, our children, our God and his truth, to educate our children *in these schools.*

In our own State, we have, for our sons, Wake Forest College, founded twenty-two years ago. It was founded in wisdom, in labor, and in much prayer. It has had numerous opposing influences to struggle against, and yet its progress has been onward and upward. Not, it is true, to the entire grati-

fication of its friends; but yet, it has made great advance. Wake Forest College is not now what it was ten years ago. Its friends are now anxious to see its endowment completed, and rejoice that the work is gradually, though slowly progressing. Let us pray that this work may be speedily accomplished; and here will be a monument to our memory more durable than that of marble, and more precious than gold. Our children will point to it as the proudest work of their fathers.

For the education of our daughters, we have two high schools worthy of our patronage—one at Murfreesborough, the other at Oxford. It is not to be expected, from the locality of the former, that many of our daughters from this part of the State will be educated there. Oxford is suited to our wants, both in its location and educational facilities. We have there a full board of instructors; they are a faithful band. Every parent may feel sure that his daughter's welfare will be cared for, if entrusted to the President and subordinate officers and teachers of Oxford College. Here is imparted, not the show and tinsel of an education, but the real "leading out" of the powers of mind—the discipline of *mind* and *heart*.

Allow us, in conclusion, to call the attention of our brethren, composing this Association, to the injury that has been done the cause of truth, by sending our children to be educated by those whose religious opinions and doctrines are erroneous. How sad the tale that is told! We feel warranted in recommending, in the warmest terms, to all lovers of *real* education, the Oxford Female College, as worthy of their regard and patronage.

All of which is respectfully submitted.

J. B. SOLOMON, *Chairman.*

[C.]

REPORT ON HOME MISSIONS.

Your Committee, to whom was referred the subject of Home Missions, beg leave to make the following report:

We consider the subject of great importance to the truth and the progress of our denomination. Truth is aggressive in its nature, and necessarily opposes error in every form, and by whomsoever held. But that truth may be sufficiently operative, it is necessary that its advocates should be actively engaged in exhibiting or proclaiming it. So great a work as

that contemplated by your body, cannot be accomplished without much faith, labor and patience. It is not the work of a day, nor can it be accomplished by annual and spirited resolutions; we need active, well directed effort.

With us, as yet, owing to some unpropitious circumstances, Home Missions have proven almost an entire failure. But this is not a matter of necessity, it need not always be the case. Other associations, with equal disadvantages, have succeeded well in Home Missions. They have been instrumental in reviving many old and languishing churches, and building entirely new interests. They have greatly enlarged the borders of Zion. We have the destitution, the means, and the ministers, and we too can succeed. What others have done, we can do.

Your Committee would refer you to the minute report on the subject of Home Missions, to be found in the minutes of last Association, for an account of the great destitution in the bounds of our association, and of the number of ministers, and amount of labor required to do the work. And we do not know that we could suggest a better plan to attain the desired end, than that which you have always adopted. We believe the plan will succeed if prosecuted with energy. We recommend you to persevere in this good work. The churches generally will, no doubt, second your efforts, and afford you the means for carrying on the work. "And let us not be weary in well doing, for in due season we shall reap, if we faint not."

All of which is respectfully submitted,

N. A. PURIFY, *Chairman.*

P. S. Your committee would recommend to the favorable consideration of the members of the Association, the propriety of aiding the Baptists in the towns of Franklinton and Henderson in building a house of worship.

N. A. P., *Ch'n.*

The following is a list of those who, at the last session of the Association, subscribed the sums annexed to the scholarship at Wake Forest College, with the sums paid by each the present session:

	Subscribed.	Paid.
J. B. Bowers,	$25	$10
W. D. Coppedge,	25	10
C. J. Egerton,	25	10
T. M. Egerton,	25	10
G. M. L. Finch,	25	10
D. L. Hardy,	25	10
N. A. Harrison,	25	00
A. G. Jones,	25	00
G. Lewis,	25	10
J. Lancaster,	25	10
A. C. Perry,	25	10
L. C. Perkinson,	25	10
G. W. Powell,	25	10
B. D. Rice,	25	10
J. R. Sherrin,	25	10
J. B. Solomon,	25	10
W. P. Solomon,	25	00
J. W. Toney,	25	10
G. Wiggins,	25	10
T. Wilcox,	25	10

STATISTICAL TABLE.

CHURCHES.	Baptised,	Received by Letter,	Dismissed by Letter,	Excluded,	Restored,	Deceased,	Whites,	Blacks,	Total,	Minute Fund,	Sabbath Schools,	No. of Teachers,	No. of Pupils,	Vols. in Library,
Bear Swamp,	1	1							30	1 00				
Brown's,	1		1	1		1	46	112	158	2 00				
Enon,						5	34	4	38	1 00				
Flat Rock,	2	9	2	1	1	2			156	2 00				
Gardner's,	1		2				62	26	68	1 50				
Haywood's,	5	1				2	57	43	100	2 00				
Hickory,	2						17	12	29	1 00				
Louisburg,	2	2					32	73	105	1 25				
Maple Spring,	2	2	1			2	56	12	68	2 00				
Peach Tree,	79	2	1	1	8	2	215	111	326	2 00				
Perry's Chapel,	2				7				122	2 00				
Poplar Spring,			7	4		5	227	121	348	2 50				
Red Bud,	1	5		5		4			104	2 00	1	8	35	200
Red Oak,	1	1					39	1	40	1 00				
Reedy Creek,	16	1			1	4	72	112	184	2 00				
Salem,	11		1	1			53	27	80	1 00				
Sandy Creek,				1		2	165	23	188	1 50				
Sandy Grove,														
Warrenton,	4	7	2	1		1	69	7	76	2 50	1	10	50	

Printed at the "Standard" Office, Raleigh.

MINUTES

OF THE

TWENTY-SIXTH ANNUAL SESSION

OF THE

TAR RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

SALEM, WILSON COUNTY, N. C.,

August 22nd and 23rd, 1856.

RALEIGH:
BIBLICAL RECORDER OFFICE.
1856.

PROCEEDINGS.

SALEM, August 22d, 1856.

The introductory Sermon was preached by Elder N. A. Purify;—text, the Epistle of Jude, 3rd verse: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

After an intermission of an hour, the Asssociation convened, and after singing and prayer by Elder Wilcox, proceeded to business.

Brethren G. Lewis and W. D. Coppedge were appointed a committee on Finance.

The letters from the churches were then read, and the names of delegates in attendance enrolled; viz:

Bear Swamp: J. Qualls, J. B. Bowers, T. Wilcox.

Brown's: N. A. Purify, T. Allen, J. Watson.

Enon:

Flat Rock: J. Cooke, L. M. Conyers, A. C. Mitchell.

Gardner's: J. W. Baltrip.

Hickory: N. Harrison, T. Higgs, G. W. Powell.

Louisburg: G. Lewis, S. Wilder.

Maple Spring: G. M. L. Finch, H. Harris, A. W. Bridges.

Peach Tree: J. Braswell, N. W. Boddie, Robt. Bass.

Perry's Chapel: J. W. Wilder, W. J. Bullock, A. C. Perry.

Poplar Spring: B. T. Strickland, B. F. Horton, R. Perry.

Red Bud: W. D. Coppedge, J. M. Earl.

Red Oak: C. N. F. Allen, J. Beal, F. Hedgpeth.

Reedy Creek: T. J. Pitchford, M. C. Duke.

Salem: D. Taylor, W. Lewis, T. Parker.

Sandy Creek: W. Bell.

Warrenton: E. T. Rice, R. Fleming, W. B. Williams.

The Association then organized by re-electing former officers, viz: T. J. Pitchford, Moderator, and G. M. L. Finch, Clerk.

Elders M. Bennett and E. A. Best were received as delegates from Pamlico Association.

Brethren C. D. Ellis and L. Carroll received as delegates from Union Association.

Appointed the pastor and delegates of the church to supply the stand with preaching on Saturday.

Appointed the Moderator and Clerk to arrange business for the action of the Association.

On motion,

Resolved, That the sermon preached at the opening of this session by Elder N. A. Purify, be requested for publication, and be published with the Minutes. (See Appendix G.)

The report on Foreign Missions, together with the resolution annexed, received and adopted. (See Appendix A.)

Report on Temperance received and adopted. (See Appendix B.)

Report on Home Missions received and adopted. (See Appendix C.)

On motion, adjourned till to-morrow, 10 o'clock.

SATURDAY, August 23.

The Association met according to adjournment. Exercises opened with prayer by Elder E. A. Best.

The committee to arrange business for the Association reported,—report received and adopted, and committee discharged.

Brother A. C. Perry was appointed auditor to examine the accounts of the Treasurer the present session.

The Treasurer made the following report:

Cash received at last Association,		$29 80
DISBURSEMENTS.		
Paid for printing Minutes,	$22 50	
Postage and freight,	50	
Paid former Clerk,	83	
Clerk's Fees,	10 00	
	$32 83	
	29 80	
Deficit,	$ 4 03	

The auditor reported the accounts correct.

Delegates to corresponding Associations called on to

report. Bro. G. Lewis reported that he attended Chowan and Flat River—was cordially received and well pleased.

Appointed as delegates to Concord Association, brethren E. T. Rice, J. Watson, J. W. Holt, and H. A. Foote.

To Chowan: G. Lewis, T. Wilcox, D. L. Hardy, and G. M. L. Finch.

To Raleigh: G. Lewis, L. M. Conyers, A. W. Bridges, H. Harris, and B. T. Strickland.

To Flat River: G. Lewis, W. D. Coppedge, N. Harrison, T. J. Pitchford, and G. M. L. Finch.

To Pamlico: G. W. Powell, N. Harrison, G. Lewis, N. A. Purify, and G. M. L. Finch.

To Union: W. D. Coppedge, L. C. Perkinson, G. Lewis, G. M. L. Finch, and D. L. Hardy.

On motion, voted that any member of this Association, attending any sister Association, be authorized to act as delegate from this.

The church at Cypress Chapel petitioned for membership in this Association—was received, and brother Willie Crowder invited to a seat as delegate from said church.

The committee on Finance made the following report:

Received for Minute Fund, - - - - - - -	$39 00
" " Home Missions, - - - - - - -	25 00
" " Education, - - - - - - -	16 25
	$80 25

The circular letter was read, adopted, and ordered to be appended to the Minutes. (See Appendix D.)

The report on Education was received and adopted. (See Appendix E.)

The committee on Itineracy reported. (See Appendix F.)

The Trustees of the Associational School reported verbally, that having received no proposal, they had made no progress towards the establishment of such a school.

Appointed to write the next Circular Letter, Elder J. B. Solomon.

On motion,

Resolved, That the next session of the Association be held with the church at Gardner's, Warren county, commencing Friday before the 4th Sabbath in August, 1857.

Appointed to preach the introductory Sermon Elder G. M. L. Finch; Eld. L. C. Perkinson his alternate.

To preach the Conventional Sermon, Elder T. Wilcox; Elder N. A. Purify his alternate.

Appointed to write—

On Education, N. A. Purify.

On Foreign Missions, G. M. L. Finch.

On Home Missions, T. J. Pitchford.

On Temperance, J. B. Solomon.

On Sabbath Schools, E. T. Rice.

Brethren E. T. Rice, Jno. Watson, J. W. Holt, N. A. Purify, and J. R. Shearin, were appointed a committee on Itineracy.

Elected to preach on Sabbath, Elders M. Baldwin and E. A. Best.

Ordered that the collection on Sabbath be handed to the Clerk.

Resolved, That we approve the proposition of brother J. J. James to enlarge the Biblical Recorder.

Resolved 2nd, That the ministers and delegates present be requested to see the members of their respective churches who do not take the Recorder, and persuade them to do so.

Resolved, That notwithstanding the ill success which has attended our efforts to establish an Associational School within our bounds, we still think the enterprise important and practicable.

Resolved 2nd, That in order to build a school that will meet the wants and command the patronage of the denomination, the practical co-operation of *all* the churches is necessary.

Resolved 3rd, That a committee of five be appointed whose duty it shall be to confer with the pastors and other officers of the various churches for the purpose of procuring contributions to aid the building of said school: to report at next annual session.

Appointed as that committee, G. M. L. Finch, W. D. Coppedge, J. B. Solomon, J. Cook, and N. W. Boddie.

Resolved, That the thanks of this Association be tendered to the citizens of this neighborhood for their hospitality in entertaining the Association during its present session.

Apppointed as delegates to the Baptist State Convention, G. M. L. Finch, N. A. Purify, J. B. Solomon, G. Lewis, and P. J. Pitchford.

On motion, adjourned to meet with the church at Gardner's Warren county, Friday before the 4th Sabbath in August, 1857.

Singing, and prayer by Elder N. A. Purify.

T. J. PITCHFORD, Mod.

G. M. L. Finch, Clerk.

Names and Post-Offices of Ordained Ministers in Tar River Association.

Wm. Dent, Louisburg,
Wm. H. Edwards, Castalia,
G. M. L. Finch, Louisburg,
L. C. Perkinson, Warrenton,
P. H. Smith, Louisburg,
J. B. Solomon, Warrenton,
J. K. White, Louisburg,
T. Wilcox, Brinkleyville,
N. A. Purify, Warrenton.

Licentiates.

J. Q. A. Drake, Botanic Hill,
G. Lewis, Louisburg.
D. Wester, Louisburg,

Subscribers to the Scholarship at Wake Forest College, with the Sums paid by Each.

	Subscribed.	Pd. last ses.	Pd. this ses.	Due.
J. B. Bowers,	$25	$10	$15	$
W. D. Coppedge,	25	10	10	5
C. J. Edgerton,	25	10	15	
T. M. Edgerton,	25	10	10	5
G. M. L. Finch,	25	10	10	5
D. L. Hardy,	25	10	10	5
N. Harrison,	25	*10	15	
A. G. Jones,	25			25
G. Lewis,	25	10	10	5
J. Lancaster,	25	10		15
A. C. Perry,	25	10	10	5
L. C. Perkinson,	25	10	10	5
G. W. Powell,	25	10	10	5
B. D. Rice,	25	10		15
J. R. Shearin,	25	10	10	5
J. B. Solomon,	25	10		15
J. W. Toney,	25	10	10	5
G. Wiggins,	25	10		15
T. Wilcox,	25	10	15	
W. P. Solomon,	25		20	5

* Paid Bro. Pritchard, Agent.

SABBATH, August 24.

The Sabbath exercises were introduced at 10 o'clock by Elder M. Baldwin, who preached from John 13 : 34, "A new commandment give I unto you, that ye love one another."

Elder G. M. L. Finch followed and preached the Conventional sermon from Matt. 6 : 10: "Thy kingdom come." At the close of the sermon a collection was taken up amounting to $23.

After recess the congregation re-assembled and were addressed by Elder E. A. Best, from the 19th verse of the 3rd of Acts: "Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord."

STATISTICAL TABLE.

CHURCHES.	Baptized.	Rec'd by letter.	Dis'd by letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.
Bear Swamp,									30	$1 00	N A Purify.
Brown's,	1		2	1		1	41	112	153	2 00	" "
Enon,	2		4	3	1		28	10	38	1 50	T Wilcox.
Flat Rock,	15	2	1			1			170	2 00	P H Smith.
Gardner's							48	26	74	2 00	N A Purify.
Haywood's*							57	43	100	2 00	T Wilcox.
Hickory,	2		1			1	16	13	29	1 50	G M L Finch.
Louisburg,	4	2				1	32	76	108	2 00	" "
Maple Spring,	11			1	1	4	46	19	65	2 00	N A Purify.
Peach Tree,	1		5	4		1	205	109	314	2 00	W H Edwards.
Perrry's Chapel,	26	1	2			1			146	2 00	P H Smith.
Poplar Spring,	56	1	4	3		4	254	139	393	2 50	M J Freeman.
Red Bud,		6		5					106	2 50	G M L Finch.
Red Oak,	1	3		1			33	1	34	1 00	Not supplied.
Reedy Creek,	11	2	1			2	70	124	194	2 00	J B Solomon.
Salem,	7		3	5		2			77	2 00	G M L Finch.
Sandy Creek,			5			4	156	23	179	2 00	T Wilcox.
Sandy Grove,											L B Horton.
Warrenton,	1	4	4			1	68	8	76	2 50	J B Solomon.
Cypress Chapel,†									10	1 00	M J Freeman.
Total,	138	21	32	23	2	23			2296	35 50	

* Not represented—statistics of last year retained.

† Statistics not reported.

Appendix.

(A)

Report on Foreign Missions.

The Foreign Mission enterprise is one of deep and abiding interest and importance; nor can it be neglected without a criminal disregard of duty. Comparatively, a very few have entertained adequate views of its magnitude and importance. Nor is it to be expected that those who look upon the enterprise as a mere *human* arrangement, should feel the responsibility which attaches to each of the members of Christ's kingdom in reference to it.

In presenting our report on the subject, we invite attention to a few points which we regard as worthy of serious consideration:

I. The Foreign Mission enterprise *is consonant with the genius and spirit of the gospel of our blessed Savior.*

1. There is nothing in the gospel of Christ adverse to a *spirit of benevolence.* Now the Missionary enterprise *is* an enterprise of benevolence, and hence cannot be contrary to the gospel of Christ. Nor do we conceive that an objection can be urged against it from this view. There may be objections offered by some to the manner in which our operations are conducted; but certainly not against the *object* had in view; for this object is one of christian philanthropy, and must, *of necessity*, be identical with the christian spirit. And here I would suggest, that there is but little doubt that much of the opposition to Missionary work has arisen, not so much from opposition to the *object* contemplated by the enterprise, but from defects supposed to exist in the *plan* of Missionary operations. He who possesses a spirit of benevolence, so as to give his substance for supplying the destitute parts of the earth with a preached word, is, to say the least of it, *not acting contrary* to the *spirit* of the gospel of Christ, and hence cannot consistently be opposed by any friend of Christ.

2. But again: So far is a spirit of benevolence from being *adverse* to the genius and spirit of the gospel, that it is *absolutely necessary* to a conformity to the gospel.

(1.) The plan of the gospel is laid in the amazing *love* of God to a ruined world. "God so loved the world," &c. Hence the gospel is addressed to the whole human race, nor will the benevolent design of its Author be accomplished until this gospel has been proclaimed to the *whole world*.

(2.) The execution of this plan was a work of infinite benevolence. "Christ *loved* us and *gave himself* for us." "He died * * * * for the sins of the whole world." "He tasted death for every man." In a word, the whole spirit of the gospel is a spirit of sacrifice for the salvation of man, nor can we be possessed of that spirit without possessing a spirit of sacrifice for the same object. "If any man have not the Spirit of Chist he is none of his." The sum of the gospel is "GOOD WILL TO MAN," joined with the sacrifice necessary to the accomplishment of the good designs thus entertained. He, then, who shares in the blessings of the gospel must be possessed of this benevolence to man that prompts a sacrifice for his good.

II. The Missionary enterprise is consonant with and based upon the *express command of our Lord Jesus Christ*. He said, "Go ye into *all the world* and preach *the gospel* to EVERY CREATURE." The only question is, Did this command have force only while the Apostles lived, or throughout all time? Was it a command to the *men*, or to the *office?* We submit that it was to the *office*.

1. The Apostles to whom this command was delivered did not live long enough to go over all the world and preach the gospel.

2. If they had gone over the whole earth they could not have preached to *every creature*. John, the last of the Apostles, died A. D. 100, seventeen hundred and fifty six years ago. Hence, if the command was restricted to the persons of the Apostles, Christ gave a command which he did not intend should be obeyed. This is unreasonable.

3. The promise connected with the Commission clearly shows that it was given to the *office* and not the persons of the Apostles. "I am with you alway, even unto the *end of the world*." This could not have been said of the Apostles as men, for 1700 years have elapsed since the death of the last survivor, and yet the end of the world has not come. For these reasons, and other important ones might be presented, we conclude that the command

of the risen Savior, is still binding his followers to carry the *"gospel of the ever blessed God"* to every continent and island, city and town, village and hamlet; yea, to every being in human mould that exists upon the globe. Nor will it have been obeyed until the standard of Zion's King shall have been raised among "every kindred and tongue and people."

III. But objections are urged against the *plan* that has been adopted for the accomplishment of this object. It is said that no such plan is found among the apostolic churches, as the one upon which we operate at present; and hence some cannot unite with us. It would be a sufficient refutation of this objection to say that no plan was arranged by our Savior. He did not draw up any specific and binding plan, and hence He has left it to His followers to arrange the plan. He told them to "go" and "preach," but did not say whether they should ride or walk, or if they rode, whether it should be on horse-back, in chariots, or in ships. Such things he left for them to decide according to the circumstances of the case. It was enough that he commanded them to do it; they were to provide the way and means, for these are necessary to the obedience of the command. Nor did He tell them whether they should preach in Hebrew, or Greek, or Latin, or Arabic, or Chaldaic. This matter would necessarily be decided by the circumstances of the case, and He left them free to adapt themselves to these circumstances and "preach" of course, so as to be understood by those to whom they preached.

2. While, however, we have no specific plan laid down for our government in this matter, yet we have apostolic precept and *example*, which should be to us a law, as far as possible. In the 9th chapter of 1 Corinthians, we have precepts as to the right of the *preacher* to a support, and the duty of the churches to render that support. I would invite our brethren and sisters to a prayerful study of that chapter, as throwing light on the subject of ministerial support. As to the example of the Apostles in their missionary labor, I refer our brethren to the acts of the Apostles, and especially of Paul, who was emphatically a *foreign* missionary. He was specially sent to the Gentiles. His extensive travels will show how he understood his mission. They teach us what he meant when he directed Timothy to give himself "WHOLLY" to ministerial

labors. As to the means by which foreign missionaries should be supported we have Paul's example as a guide. He says to the Corinthian church [2 Cor. 11 : 8, 9,] "I robbed other churches taking wages of them to do you service. And when I was present with you and wanted, I was chargable to no man for that which was lacking unto me *the brethren which came from Macedonia supplied.*" Here he tells them that while he was *planting* the church there he was supported by other churches, and gives a reason, "lest the gospel of Christ should be hindered ;" [1 Cor. 9 : 12.] This should teach us that it is our duty to support Missionaries who go to foreign fields to labor, if we would follow apostolic example. These examples should guide every follower of Christ in respect to this enterprise. And I respectfully submit, that if our brethren would study the subject, their objections would disperse like mist before the sun.

The success which has attended Missionary efforts is a warranty of its approval before God. It has been but a comparatively short time since our own Carey was under God the agent for putting on foot this noble and truly christian enterprise, and lo, what has been accomplished! Thousands of heathen have been reclaimed from pagan darkness, and brought to the life and liberty of the sons of God. Let us take courage and work on in this noble enterprise. We, the Baptists, were the originators of the idea of modern Foreign Missions, and let us give to it our prayers, our contributions, and our efforts. Says Dr. Chalmers, the great Scotch Presbyterian, "Let it never be forgotten of the Particular Baptists of England, that they form the denomination of Fuller, and Carey, and Ryland, and Hall, and Foster ; that they have originated among the greatest of all Missionary enterprises." Lect. Rom. xiv. I propose the following resolution :

Resolved, That we regard the Foreign Missionary enterprise, as according to the word and will of God, rejoice in its success, and give it our support.

Respectfully submitted.

J. B. SOLOMON.

(B)

Report on Temperance.

Dear Brethren:—At your last session you assigned to me the duty of writing a report on the subject of Temperance. This is a subject that for the last thirty years has occupied much time and attention.

Societies, bearing different names, but having the same general end in view, have been formed; but with what success, perhaps you know as well as I. One thing, however, is certain, intemperance still prevails to a fearful extent over the land. Its ruinous effects are to be witnessed in almost every community.

But, what is temperance? It is "habitual moderation in regard to the indulgence of the narural appetites and passions." Intemperance, then, is the immoderate indulgence of the natural appetites and passions. This definition of temperance will apply to immoderate indulgence in anything as well as ardent spirits.

The scriptures, as a general rule, do not condemn the moderate use of spirituous liquors; but the immoderate use. But in the absence of any precept on the subject, it would appear from one circumstance, that the Apostles did not so much as indulge in the habitual or moderate use of either strong drink or wine. If they did, the instruction of Paul to Timothy seems to be without meaning. He says, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." 1 Tim. 5: 23.

Conceding the natural right of every man to moderate indulgence in the use of ardent spirits, still, I think there are some reasons why christians should abstain altogether from their use, except as medicine:

1. A moderate use is apt to end in an immoderate use. All drunkards were once temperate drinkers. If a man does not drink at all, he will be sure not to get drunk. A temperate man has no surety that he will never be a drunkard.

2. It is not expedient. Much light, for the last thirty years, has been shed on the subject. It is now regarded by many good citizens, as well as christians, as a great and crying evil, which every good man, by his example and influence, ought to endeavor to put down. To drink, is to throw one's influence in support of drinking and of

so great an evil. It may be lawful, but it certainly is not expedient to use ardent spirits as a luxury or beverage.

3. It is hardly lawful for a man to use his liberty to the physical and moral destruction of others. That the example of drinking christians is injurious to others, ought not to be denied. The practice of christians, in this respect, is often quoted by the intemperate in justification of their own conduct. Say they, Mr. A or deacon B drinks, and we have as much right to drink as they. The practice of some professors of religion in drinking at home and inviting their company to drink, is to set a temptation before them, and may subject the tempter to the following curse: "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him and maketh him drunken." Equally bad, if not worse, is the example of those who drink in taverns, counting-rooms and grog-shops. The course of such is decidedly injurious to their moral influence and to the cause of the blessed Savior.

In conclusion, allow me to offer the following resolutions:

1. *Resolved*, That this Association recommend the churches composing it, for the sake of humanity and religion, to use their utmost influence, by precept and example, to abolish the habitual use of alcoholic drinks.

2. *Resolved*, That this Association recommend and affectionately beseech the members of its churches, who are in the habit of drinking at home, or in private or public places, to abandon the practice, as being injurious to the cause of Christ.

All of which is respectfully submitted.

N. A. PURIFY.

(C)

Report on Home Missions.

I do not wish in this report to say anything prejudicial to Foreign Missions. Many thousands esteem it a privilege to aid in this great scheme of benevolence. The Home Mission is of infinite importance, the first in duty, as appears from the remark of Christ, "Go preach the gospel to every creature, beginning at Jerusalem."

On the proper management of Domestic Missions depends the efficiency of Foreign Missions.

Our remarks will be confined to the limits of our Association.

And we have need only to take a view of the state of things as they are, to be made to feel the need of concentrating our efforts on this important subject. Brethren, look to the counties in which we live, the extent of country, the number of inhabitants, and the places of worship by Baptists, the intermediate space between meeting houses, and you will find hundreds of families, perhaps, that do not hear a Baptist sermon a year, and of course know nothing of Baptist sentiments. The persons thus destitute are poor and have not the means of getting to our public places of religious worship, and those persons are the ones to whom the Savior intended the gospel should be preached; for in him they would not be offended. But the question is, how can they have the gospel preached to them? The only plan that we can see, is the one we have been trying to establish upon a firm basis for some time: The Itineracy. And this should be done, and would be done at once, if we could make christians feel the force of the Savior's command, "Go ye into all the world and preach the gospel to every creature." The requisite sum should be raised for the Itinerant or Missionary, and let him feel it to be his duty to go into families and neighborhoods destitute of the gospel, and present the claims of the gospel upon them.

There is no neighborhood in which a family may not be found who will open their doors for prayer-meetings or religious exercises, and the Missionary, in whose heart the love of God burns, will tell upon that family or congregation after his departure, and if he leans upon the Savior, if the feels the worth of souls, and goes forth weeping, bearing precious seed, an inquiry of that noble hearted host will be, When will you come again? and many a poor heart-broken sinner, who may have heard of the compassion of Jesus and the success of others, will be listening with breathless anxiety to catch the words of the preacher when he will come again. Of them it may be said, "How beautiful upon the mountains are the feet of him that bring the good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation: that saith unto Zion, Thy God reigneth."

In conclusion, let me express my sincere desire that all will lay aside self-interest, self-will, and every feeling of the heart which is the fruit of sin, and dedicate themselves to the service of God. Let all be subservient to the one

great purpose of evangelizing the world. Let all adopt the language of the Apostle: "To me to live is Christ;" and acting under the influence of such a principle, God will be merciful to us and bless us, and cause his face to shine upon us, that his way may be known on earth, his saving health among all nations.

All of which is respectfully submitted.

THOMAS WILCOX.

(D)

Circular Letter.

BELOVED BRETHREN:—We thank Almighty God that through His gracious Providence and merciful indulgence we are permitted again to address you our annual Circular. And in the beginning, we would realize that we are addressing our *brethren*, who, with us, are co-laborers with Christ in a work involving the glory of God, the redemption and salvation of the world. How worthy is such a cause of our noblest efforts and highest aspirations! We are commissioned in the word of God to enlist in this cause, and are instructed as to the instrumentalities which it is proper to employ,—most prominent among which is the preaching of the gospel: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1 and 21. Again, saith the Apostle, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1 and 16. But the same Lord that hath appointed the gospel unto this end, "hath ordained that they which preach the gospel shall live of the gospel." 1 Cor. 9 and 14. Hence we have chosen as the subject of our letter

MINISTERIAL SUPPORT.

We have seen that it is the will of God that ministers of the gospel should live of the gospel. From which we understand that, from the proceeds of their labor *as ministers*, they are to derive the means of support.

The Apostle illustrates this subject as follows:

"Who goeth a warfare at any time at his own charges? "Who planteth a vineyard and eateth not of the fruit thereof? or feedeth a flock and eateth not of the milk of

the flock?" "Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt. this is written, that he that plougheth should plough in hope, and that he that plougheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" The obvious and unmistakable teaching of these quotations, is, that it is just as much the duty of those who receive the services of a minister to provide means for his temporal support, as it is for a farmer to feed his ox or to pay his overseer. We regret, dear brethren, that a duty so clearly taught, and one involving so much of importance to the cause of Christ, is so lightly esteemed and so fatally neglected by our churches generally. It has become our reproach that we will not pay our ministers; and per consequence, a Baptist minister has become almost the synonym of *poverty*. Indeed, it would seem that our brethren in some parts have almost reached the conclusion that a minister is not qualified to preach unless he is *very poor*. Worse than that: if some of our ministers should undertake *to live of the gospel*, as God hath ordained, and rely for a support upon what their churches pay them, they would *starve* themselves and families. Hence, in the endeavor to avoid the woe pronounced against them if they preach not the gospel, and the consequences if they provide not for their own, and especially those of their own houses, [1 Cor. 9 and 16, and 1 Tim. 5 and 8,] they are forced to mix up with their appropriate avocation the unnatural duties of secular employment. They farm a little and preach a little; teach a little and preach a little; merchandise a little and preach a little. With their attention thus divided and distracted, how unreasonable to expect of them efficiency. How can a man, with his mind absorbed in farming, or teaching, or merchandizing, bring to the work of the ministry that clearness of conception, that fluency of diction, and that earnestness and force of delivery so essential to a proper ministration of the word of life? Or, how can a man, who is bound during the week to devote his time to secular employment, visit his people, understand their wants, and adapt his services to their necessities? It is

clear that the churches, by the meagerness and scantiness of their support, not only fetter, cramp, and embarrass their ministers, but rob themselves and the cause of Christ of an efficient ministry.

The true office of a minister is that of a spiritual teacher. His business is to teach and enforce the principles of the gospel, and to defend the doctrines of Christ against the aspersions of his enemies.

His, therefore, is a position of fearful responsibility, and one to which, if he is faithful, he is bound to devote his *whole* time. 1 Tim. 4 and 15. Now, how can he do this, unless those to whose service he devotes his time furnish him with the means to support himself and family? And by a support we mean not merely that they should be fed and clothed, but that they should have the comforts and conveniencies of other people.

What reason is there for supposing that because a man feels it his duty to preach, he should impoverish his family, suffer his children to grow up in ignorance and neglect, and leave them at his death destitute, and dependent upon the cold charities of a selfish and avaricious world? Besides, ministers are subject to the diseases and infirmities of other men. Suppose, then, that while engaged in active service, they receive barely a support, what is to become of them when by disease or infirmity they are unable to work? Again, they are not only liable to disease and infirmity, but, like other men, they have to die. Suppose, then, that while living they receive only a scanty support, what is to become of their wives and children when they are gone? Are they to rely upon the benevolence and charity of those in whose service they spent their vigor and strength? Ask the widows and orphans of our departed ministers whether such charity will do as a reliance. Ask the heart-broken, dependent widow, whether in her bereavement the brethren cheered her drooping spirits by their presence, their kind words, wholesome counsel and timely aid. Ask her whether she was relieved and comforted by the assurance that she and hers should not want: and whether she has since had substantial evidence of the reality and genuineness of christian benevolence. Ask her helpless children whether, by the munificence and kind attentions of the church, they have been made to feel glad that their father was a *minister*. Ask these questions, brethren, and, from the answers

which a moment's reflection will enable you to anticipate, be convinced that those ministers who, while living, receive only a meagre, scanty support, must die under the distressing conviction that their beloved wives and children will, when they are gone, experience the smarts and stings of want and neglect.

We regret that in some localities the impression seems to prevail, that whatever a minister receives for preaching is a matter of *charity*, a *donation*, a *gift*. This impression, doubtless, results from a misapprehension of the true character of the ministerial office. We have said that a minister is a teacher, and that it is his duty to give himself wholly to the work. Now if we employ a teacher to give his whole time to the instruction of our children, do we regard it as unreasonable for him to claim, as a matter of *right*, a reasonable compensation for his services? If we employ a lawyer to manage for us a case in court, involving our pecuniary interest, do we not regard it as just and right that we should pay him for his labor? If we employ a physician to attend a sick family, do we regard it as unreasonable for him to claim of us pay for his services? Or, to make the illustration more striking, suppose that four families in any neighborhood should conclude to employ a lawyer or physician, requiring him to devote to them *his whole time* for twelve months, would they expect him to render his services relying upon what they might choose to *give* him at the close of the year? Now, brethren, how comes it to pass that a man's services are worth something in every other department of labor except the ministry? Why should we regard it as just to pay the man who labors for our pecuniary interest, while we recognize no such obligation towards him who labors for our spiritual interest? Why think it right to compensate him who labors for the cure of our bodies, while we ignore the claims of him who labors for the cure of our souls? An efficient minister possesses talents and education which, if devoted to secular employment, would yield to his family the means of a handsome support.—Now, can we, in justice, appropriate those talents to our use and withhold from the family, to whom their proceeds belong, an adequate return? Remember, brethren, that a minister has the natural wants, feelings, and sensibilities of other men, and that he owes something to his family as well as to the church.

But while it is perhaps generally admitted that a minister should receive *something* for his services, it is held by some to be wrong to give him a *stipulated* sum. Now, it is difficult to conceive upon what ground such a position can rest, since it is self-evident that if a man's labor is valuable, it is specifically so. If it is worth *anything*, it is, beyond question, worth some *certain* amount. What sort of logic is it to assert that an article is worth something, but nothing particular? or, that it is right to admit that it is worth considerable, but wrong to mention the price!! But let us see if this doctrine is not practically ignored by those who hold it. Does not every man, who subscribes to a minister's salary, determine, *in advance*, to subscribe what he does? Suppose that a man pays ten dollars, does he not determine in advance to pay that particular sum? How could it affect the principle should he tell the minister, in advance, that he would pay ten dollars for his support? most obviously, not at all. Well, the church is made up of individuals; and if *one* may communicate his determination without violence to the principle involved, *all* may. And it is immaterial whether it be done individually or collectively. But it is thought that whatever a minister receives for preaching should be a gratuity, a free will offering, &c. However that may be, it does not affect his obligation to have in advance some certain prospect of a support for himself and family. For his duty to provide for his own is enforced by the same authority, and therefore involves the same obligation as his duty to preach the gospel. This must be attended to, that must not be neglected. But how can a man know that he is providing for his own when he knows nothing of what his services are yielding him. But the objection may be not so much to any principle involved as to the terms *wages*, *hire*, &c. It is thought that if a church agree to pay a minister a specified sum for his services, he is receiving *wages*, and, per consequence, becomes a *hireling*. Well, suppose he does; was not the apostle Paul a hireling in the same sense when he said to the Corinthians, "I robbed other churches taking *wages* of them to do you service"? 2nd Cor. 11: 8. Also the seventy disciples whom Christ taught, "the laborer is worthy of his hire"? Have men became so exalted as to be disgraced by the appellations of Scripture? But why call a man, in any reproachful

sense, a hireling, because he receives wages? Our Senators in Congress, Judges of the Supreme Court, and the President of the United States receive wages; are they, therefore, unworthy *hirelings?*

In conclusion, dear brethren, we regret that there exists in our bounds a state of things demanding a letter of this character. It would have been much more in unison with our feelings to send you a letter of encouragement. But we should reproach ourselves with unfaithfulness both to you, and to the cause of our Redeemer were we to pretend that all is well, while we see in our system a fatal evil, which, like a consuming canker, is gnawing at the very vitals of our religious prosperity. The essential importance of an efficient ministry is admittted by all, that we can have such a ministry without liberal support, is impossible. Brethren, think of these things. And may the grace of our Lord Jesus Christ be with you all.

G. M. L. FINCH.

(E)

Report on Education.

We rejoice that the time is dawning upon us when it is not so much the duty of the essayist to enforce the importance of general education, as it is to suggest the means by which its acknowledged blessings may be secured. Not so much to convince parents that they ought to educate their children, as to suggest to them how and where it may best be done. The time is comparatively past when our people looked with indifference upon the chains of ignorance which enslaved, circumscribed and embarassed the minds of their children, when property was considered a sufficient promotion, and education important only to lawyers and doctors,—when an educated farmer was regarded as a contradiction in terms, and an educated minister shunned and suspected, when "book farming" was ridiculed, and study in the ministry considered necessary only to the uncalled and unsanctified.—Yea, verily, the time of these things is passing away. It is now generally conceded that our best farmers are *reading* men, and our most efficient ministers educated men.

Taking it for granted, then, that our people are begin-

ning to acknowledge the importance of general education, and to entertain something like a just appreciation of its blessings, we will devote the space allotted us to a consideration, first,

OF DENOMINATIONAL SCHOOLS.

And upon this subject we will not stop to enquire whether such schools, as such, are proper and beneficial, the uniform practice of all denominations having practically settled that question, but will proceed to remark that under existing circumstances, we are bound, in justice to ourselves, to our children, and to the purity and progress of our peculiar faith, to establish and sustain *Baptist schools.* It is beyond question that, with rare exceptions, all schools of character are more or less sectarian. It follows then that we must either have and patronize schools of our own, or else send our children where they will learn to oppose and ridicule the religion of their fathers. But we sometimes hear it insinuated, even among our brethren, that Baptist schools are inferior to those of other denominations. For sake of the argument, let us admit that they are. The question recurs, *why are they so ?* It is admitted that the physical resources of the Baptists of N. Carolina are superior to those of any other denomination. Why then, if so, are their schools inferior? It must be either that they are less liberal or less enterprising than others, or that they contribute by their patronage to make the schools of other denominations superior to their own.

But supposing that our schools are inferior, is it not our *reproach* that they are so ? and shall we be likely to remedy the evil by forsaking them? Shall we stand aloof waiting for them to spring up spontaneously, promising them that when, without patronage or support, they equal or excel their rivals we will give them our aid?— We would impress it upon the minds of our brethren that our schools, whatever may be their character, *are precisely what we have made them.* If they are prosperous and flourishing, our liberality and judicious management have made them so; if they are feeble and languishing, our neglect and ill management have made them so. If our schools are, as alledged, inferior, it only makes our duty the more obvious to lay to and improve them. What should we think of the farmer, who, complaining of the poverty of his own land, should labor to enrich his neighbors? The

great difficulty in the way of our educational interests is want of unity of feeling and effort among our brethren. With a membership of fifty thousand in the State, we do not sustain one male college. An average donation of *two* dollars each would raise at once an endowment of *One Hundred Thousand Dollars.*

2. AN ASSOCIATIONAL SCHOOL WITHIN OUR BOUNDS.

Notwithstanding the efforts which have been made during the three past years to establish such a school have proven unsuccessful, we still think the enterprise both important and practicable. Such a school, established upon proper principles, and judiciously managed, would tend to excite a higher appreciation of liberal education among the masses, and to unite the sympathies and efforts of our brethren, the want of which is the most dire evil that afflicts our educational interest in the State. We believe that the ill success which has heretofore attended this enterprise has resulted partly from a misunderstanding among ourselves as to what we wished to do; partly from a misconception of the magnitude of the enterprise itself; and partly from a defect in the plan of operation. Our limits will not allow us to elaborate these difficulties. It is hoped that a mere suggestion will suffice to direct the attention of the Association, and elicit the application of the necessary corrective.

3. MINISTERIAL EDUCATION.

In the progress of our denomination, we notice with peculiar pleasure the growing appreciation of an educated ministry. The time was when a *call* to the ministry was regarded as a sufficient qualification. But our people begin to understand that *a call*, of itself, neither strengthens the mind nor enlightens the understanding. That education is just as necessary to efficiency in the ministry as in law or medicine. Indeed, without an educated ministry, how can we hope to contend with the ingenious and insidious advocates of infidelity and popery, who are armed with all the skill and power that education and thorough training can impart? Besides, we believe that our principles, as a denomination, are the principles of the gospel; and those principles, so far as they give us denominational peculiarity, are disputed and opposed by all other denominations. Who, then, need be told that the leaders in a

contest with such wonderful odds ought to be thoroughly trained and disciplined? The truth, though mighty and ultimately prevailing, will suffer in the hands of weak and feeble advocates. If then we love the purity of gospel truth, let us encourage, in every practicable way, the education of our rising ministry.

All of which is respectfully submitted.

G. M. L. FINCH.

(F)

Report on Itineracy.

Your committee on the Itineracy beg leave to report, that having no funds on hand, and no pledges from the churches to support an Itinerant, they procured the services of Bro. N. A. Purify to visit the churches and ascertain what they would give provided an Itinerant could be employed; but, owing to unfavorable circumstances, his appointments were not generally attended. A few pledges were given, but so much of the Associational year had passed, the committee thought it unnecessary to make any further effort.

Respectfully submitted.

JOHN WATSON, Chm'n.

(G)

A SERMON,

Preached at the opening of the session, by Elder N. A. Purify, and published with the Minutes by order of the Association.

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Dear Brethren :—Being appointed at your last session to preach the introductory Sermon before this Association, I announce the following passage of Scripture as my text:

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3rd verse.

1. The author of these words was "Jude the servant of Jesus Christ." "Jude is the same as Judas or Thaddeus and brother of James and of our Lord."

2. These words were addressed to "those that were sanctified by God the Father and preserved in Jesus Christ and called."

3. Jude, an inspired author, differed from some of the present ministry and laity on the subject of religious controversy. He gave all diligence to write to them he styles sanctified, preserved, called and beloved, of the common salvation, saying it was needful for him to write and to exhort them to contend earnestly for the faith which was once delivered unto the saints.

4. The advocates of religious truth have in all ages found it necessary, either by writing or speaking, to contend strenuously against error. The Apostle Paul spake boldly in the name of the Lord Jesus and disputed against the Grecians. Acts 9 : 29. He also disputed in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Acts 17 : 17.

5. Our Lord Jesus Christ fearlessly controverted the false doctrines of the Scribes and Pharisees. He said unto them, "Full well ye reject the commandments of God that ye may keep your own traditions." Mark 7 : 9. Again, he says, "Think not that I am come to send peace on earth : I am not come to send peace but a sword." Mark 10 : 36, Luke 12 : 49. The system of morality and religion which Christ taught was universally opposed to that which then prevailed.

6. From the days of Christ and his Apostles until now, men, true and faithful, have been found ready to stand up for the truth, and if necessary, to seal it with their blood. The contention between the advocates of truth and error is not yet ended, and the signs of the times are ominous, and it becomes all the friends of truth to prepare for the contest.

There is at the present time a propriety in the exhortation, "contend earnestly for the faith which was once delivered to the saints."

I. What is the faith once delivered to the saints ?

To this question many answers would be given, if every one were allowed to give his own definition. As many different answers would be given as there are different denominations. As an answer to this question, one would present you with the "Koran" as containing the faith, another with the "Apostles' Creed," another with the

"Confession of Faith," another with the "Discipline," and so on to the end of the chapter. While only one of all would present you with the Bible as their only and all-sufficient rule of faith and practice.

The Bible, and particularly the New Testament, and this alone, (allowing scripture to interpret scripture, and taken together as a whole,) contains the faith once delivered to the saints—that system of doctrine taught by Christ and his Apostles: and in contending for which, more than a million of christians have sacrificed their lives.

It is sufficient for my purpose to state briefly some of the most prominent and important articles of faith contained in the Bible, without entering into a discussion of their merits. I understand the scriptures to teach,

1. That there is one God—Father, Son and Holy Ghost, equal in attributes and perfections.

2. That the scriptures of the Old and New Testaments are of divine origin and authenticity.

3. That the scriptures are a sufficient rule of faith and practice.

4. That man was originally created in the image of God—was made upright and able to keep the law which God gave him, and that he knowingly and willingly violated the law and brought upon himself and his posterity its curse.

5. That man by sin became corrupt in nature, prone to evil and incapable of any good thing, of any correct moral action.

6. That God, through Christ, redeemed them that were under the curse of the law and reconciled the world unto himself, not imputing their trespasses unto them. 2 Cor. 5 : 19.

7. That God proposes man's recovery from the fall and his restoration to life and happiness conditionally; and that the conditions are, 1. Repentance towards God. 2. Faith in our Lord Jesus Christ. 3. Obedience to the gospel; and 4. Holiness of heart and life.

8. The necessity of the new birth or of regeneration by the spirit and word of God.

9. That men are justified freely by God's grace through faith in Christ, and not by works.

10. That men are sanctified by the Spirit of God and belief of the truth.

11. That baptism is the immersion of a believer in water, by a suitable administrator, in the name of the Trinity, and upon a profession of faith in Christ.

12. That the Lord's Supper is the administration of bread and wine, and is to be received by baptized believers "in remembrance of Christ and to show forth his death till he come."

13. That good works are the evidence of a saving faith and are to be performed "for necessary uses."

14. That true christians will persevere through grace and be finally saved.

15. That there will be a "resurrection of the just and unjust."

16. That there will be a future general judgment.

17. That the righteous and the wicked will be "rewarded according to their works."

18. That the happiness of the righteous and the puishment of the wicked will be eternal.

These are some of the principal truths of the Bible; but we should not fail to contend for the whole truth. Our motto should be, "the truth, the whole truth, and nothing but the truth."

II. But how, by what means, or with what kind of spirit ought we to contend for the faith?

1. With Love. Love or the spirit of universal charity is a striking characteristic of the true christian. In contending earnestly for the faith once delivered to the saints, we should not manifest feelings of hatred and revenge, nor indulge in bitter abuse or sarcasm. We ought to use "soft words and hard arguments." "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." That system of religious faith which requires the support of civil power, persecution, the sword, sophistry, vulgar language or personal and slanderous epithets to maintain it, cannot be the religion of the Bible. The religion of the Bible is love—"love that thinketh no evil." "Let all your things be done with charity."

2. We should contend with the spirit of meekness.

We should not forget that we are human, and therefore fallible: that we are in a great measure the creatures of circumstances. That, supposing, we are now right, if we had been born and educated differently, we might, and perhaps would now be wrong. Knowing the influ-

ence of early training, the force of circumstances and the proneness of man to err, we ought to cherish the kindest feelings towards those who differ from us in religious matters, regarding them as being sincere and honest.

But while we should exercise the spirit of meekness and forbearance towards our opponents, we should not, on any account, compromise the truth, but contend earnestly for it.

3. We must be wise. The truth of revelation, the faith once delivered to the saints, is of too much value to the world, to be sold through ignorance or the want of knowledge and skill to defend it. We are exhorted to "buy the truth and sell it not." The propagators of false doctrines are often among the most learned men, wise philosophers, and acute logicians. Error is of different grades and approximations to the truth: and there is, perhaps, some truth in every proposed system of religion. Therefore, defenders of the faith must not be novices. To contend successfully for the truth against false teachers and false doctrines, requires wisdom, profound knowledge and discretion. We must have deep and intimate knowledge of the scriptures. We must be familiar with those parts that are controverted, and able to comprehend at a glance the whole plan of salvation. We must also understand the rules of logic, that we may be able to detect sophistry in others, and reason correctly ourselves. But a good cause may be injured or lost through indiscretion. We must have discretion joined with knowledge, in order to be truly wise. We must know when, and where, and with whom, to contend for the faith.

4. We are to contend boldly.

The goodness and justness of our cause must inspire us with moral courage and confidence of success. We must be divested of the fear of man and have the fear of God before our eyes and in our hearts.

Neither the fear of men, nor any considerations of friendship or relationship, honor, profit or preferment, should deter us from a faithful discharge of our duty. Nor should the prospect of punishment in any form, as by stripes, fines and imprisonment, or the certainty of the most cruel death, as by famine, the sword or the flames, hinder us from contending boldly for the faith once delivered to the saints.

Is it not to be feared that we, as a denomination, have been too much and too long disposed to compromise the truth? not, of course, intentionally, but unintentionally: by the exercise of a false charity, and pursuing an inconsistent course of conduct towards those whose religious sentiments are essentially different from ours. It seems to me that the time has certainly come, when we should boldly maintain and consistently practice our distinctive principles.

5. We must be harmless. Innocent ourselves and harmless to others.

The character of the advocates of any particular system, goes far towards giving weight and success to its principles. Men are much more disposed to hear them, if they be men of tried and known integrity. Though men plead ably and eloquently for the truth, and by correct premises and sound arguments, are "able to stop the mouths of gainsayers," yet, if they possess not a consistent christian character, the truths which they so ably advocate will lose much of their moral power. They may convince men; but cannot convert them.

Advocates for the truth must not only be innocent in themselves, but harmless towards others. They must not be unjust, over-bearing or tyrannical, but generous, courteous, just, honest and truthful. "They must owe no man anything, but to love one another." Rom. 13: 8. "Moreover they must have a good report of them that are without." 1 Tim. 3: 7.

6. We must contend for the truth's sake. To contend simply from the love of contention, or to gain a victory, or to advance the interests of a sect, is unworthy the dignity and high calling of christian ministers. We must be actuated from higher and purer motives. A sense of duty and obligation to the God of truth, of its value to men and its relation to their present and future welfare, should constrain us to contend earnestly for the faith.

7. We must contend without regard to consequences.

We should remember that the faith once delivered to the saints is the truth of God, and is "as dear to him as the apple of his eye," that it cost the Son of God his life's blood. And shall we, to whom this treasure is committed, be ashamed of it, conceal or deny it? To deny it, is to deny the Lord that bought us. We are commanded to "preach the gospel," to "preach the word." The doc-

trines of the cross are not popular with the people; but we must teach them, "whether they will hear, or whether they will forbear." We must teach whatever God commands us, whether it prove a savor of life unto life or of death unto death. 2 Cor. 2: 15, 16. (For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: for to the one we are the savor of death unto death; and to the other, the savor of life unto life.) We must not so far forget our duty, as to yield to the popular whims and prejudices of men, and conclude it dangerous to their souls to preach all the doctrines of the gospel: for thereby we should be led to shun to declare the whole counsel of God. Nor should we regard the consequences to ourselves. We are not our own, but we are the servants of God. And we ought to be willing to do anything for the sake of the truth. Time, means, and life, we should not "count dear to ourselves," if by such sacrifices we can advance "the truth as it is in Jesus."

8. We must seek to glorify God. Indeed, all that we do must be done with this motive. The truth is his, the people are his, and in contending for the faith we should have no other wish but to please him, do his will, and glorify him. 1 Cor. 10: 31.

These remarks are sufficient to indicate the manner of contending for the faith; and from the whole subject, we may draw the following inferences:

1. That it is *consistent* with the christian character to contend eartestly for the faith which was once delivered to the saints: for the Apostle Jude exhorted those whom he styled beloved, to contend earnestly for the faith. Religious controversy, when conducted with ability and prudence, is always advantageous to the truth.

2. We infer the *duty* of contending for the faith. The relation we sustain to God, to men and the truth, makes it our indispensable duty to contend for the faith. For how, otherwise, can we be accounted faithful? We are ambassadors for Christ, and as such, stand in the place of God, and are set for a defence of the gospel. 2 Cor. 5: 20.

3. We may infer the necessity of studying the scriptures, history and other good books, that we may be able, properly qualified to contend for the faith. We must be

thoroughly furnished with knowledge, if we would contend successfully against the advocates of error.

4. We may infer, that if we contend earnestly for the faith, we shall gain the victory: for "truth is mighty and will prevail." Error in all its varied shades and forms shall give way to the truth. The spirit of inquiry is already awakened, and men are beginning, in earnest, to ask what is the true History, Polity, Ordinances, Doctrines and Discipline of the church of Jesus Christ. And, perhaps, the time is not very far distant, when there shall be "one Lord, one Faith, and one Baptism." When Christ shall reign supremely and universally, "Lord of lords and King of kings." May the time speedily come. Amen.

MINUTES

OF THE

TWENTY-SEVENTH ANNUAL SESSION

OF THE

TAR RIVER

BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

GARDNER'S, WARREN COUNTY, N. C.,

AUGUST 21ST, 22D AND 24TH, 1857.

RALEIGH:
BIBLICAL RECORDER PRESS.
1857.

The Association then organized by re-electing former officers, viz: T. J. Pitchford, Moderator, and G. M. L. Finch, Clerk.

The usual invitation to visiting ministers was extended by the Moderator, and accepted by Elders T. E. Skinner of Raleigh, W. M. Wingate of Wake Forest, and Jno. Mitchell, Agent for the College. Brother E. P. Powell was received as a delegate from Pamlico Association.

On motion, appointed the Pastor and Deacons of this church a standing committee, on religious exercises, to supply the stand with ministers each day during the session except Sabbath.

On motion, appointed the Moderator and Clerk a committee to arrange business for the action of the Association.

The report on Foreign Missions was read, and its consideration made the order of the day to-morrow at 10 o'clock.

The report on Home Missions read, and its consideration made the order of the day to-morrow immediately after the Foreign Mission report is disposed of.

On motion, adjourned till to-morrow 9 1-2 o'clock.

Prayer by Rev. N. A. Purify.

SATURDAY MORNING, 9 1-2 O'CLOCK.

The Association met according to adjournment, and opened with prayer by Rev. J. B. Solomon.

The Constitution and Rules of Decorum of the Association were read.

The report of the Committee of Arrangements read and adopted.

On motion, the Circular Letter was read, adopted, and ordered to be appended to the Minutes. (See Appendix A.)

The report on Foreign Missions was taken up, discussed, adopted, and ordered to be appended to the Minutes. (See Appendix B.)

The report on Home Missions taken up, and pending its discussion, the Association took a recess until 2 o'clock.

After recess, met again ; the discussion on Home Missions resumed and concluded, and, on motion, the report was adopted and ordered to be appended to the Minutes. (See Appendix C.)

The Committee on Finance reported as follows:

Received for Minute Fund,		$49 25
"	" Education,	32 01¾
"	" Home Missions,	15 41¾
"	" Foreign Missions,	15 91¾
	Total, ...	$112 60

The report on Education was read, and after an interesting discussion, was adopted, and ordered to be appended to the Minutes. (See Appendix D.)

On motion, Rev. T. Wilcox was, by his request, excused from preaching the Conventional Sermon on to-morrow, and Rev. W. M. Wingate appointed in his stead.

Elders T. E. Skinner and Jno. Mitchell were appointed to preach on Sabbath.

On motion, adjourned till 9 1-2 o'clock on Monday.

Prayer by Elder Wingate.

SABBATH, August 23d, 1857.

At 10 o'clock, an immense congregation having assembled at the stand, divine service was introduced by Rev. J. Mitchell, who preached from John 3: 16: "For God so loved the world that he gave his only begotton Son, that whosoever believeth in him should not perish, but have everlasting life."

Rev. W. M. Wingate followed, and preached the Conventional Sermon from Luke 18: 29 and 30: "And he said unto them, verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

At the close of the sermon a collection was made amounting to $61.

After recess the congregation re-assembled, and were addressed by Rev. T. E. Skinner from Matt. 26: 8. "But

when his disciples saw it they had indignation, saying, To what purpose is this waste?"

The speakers all seemed impressed with the spirit and power of the important truths which they proclaimed; and, in strains of fervid eloquence, exposed the folly and madness of sin, the wicked obstinacy of impenitence and unbelief, the mischievous and fatal consequences of lukewarmness and inconsistency among professed christians, and held up Christ and the gracious promises of the gospel, urging men to embrace and live.

We believe that the word spoken is the word of God, and humbly trust that he will make it fruitful in the accomplishment of his pleasure, and prosperous in the thing whereunto he hath sent it.

MONDAY, 9 1-2, A. M., Aug. 24th, 1857.

The Association met, and in the absence of the Moderator, bro. G. W. Powell was requested to act as Moderator, *pro tem.*

A letter was received from the church at Henderson petitioning for membership in this body. But having failed to send delegates, and a copy of their Constitution, as is required by the Constitution of this body, the Association was reluctantly constrained to forego the pleasure of acting upon the petition, and instructed the Clerk to correspond with the church, enclosing a copy of our Constitution, and assuring the brethren there of our kindest feelings, and of every disposition to facilitate their connection with this body.

On motion, the subject of the endowment of Wake Forest College, introduced on Saturday in connection with the report on Education, was resumed, and $2,000 subscribed to the endowment.

The report on Sabbath Schools was received, adopted, and ordered to be printed. (See Appendix E.)

On motion, bro. J. B. Timberlake was appointed to audit the accounts of the Treasurer.

The following preamble and resolution were unanimously adopted:

WHEREAS, We need a good State paper, setting forth the views of doctrine and practice of Baptist Churches; and, whereas, such a paper cannot exist without liberal patronage; therefore,

Resolved, That this Association do heartily recommend to the fostering care and liberal support of the brethren throughout our bounds, the Biblical Recorder, published in Raleigh and edited by Rev. J. J. James.

TREASURER'S REPORT.

Cash received for Minute Fund last session, ... $39.00

DISBURSEMENTS.

Deficit for 1855, ...	$ 4	03
Paid for Printing Minutes, ...	42	00
Freight on Minutes, ...		50
Clerk's Fees, ...	10	00
	$56	53
	39	00
Deficit, ...	$17	53

Cash in hand for Itineracy, $25.00.

G. M. L. FINCH, Treasurer.

The auditor reported the accounts correct.

A collection was taken to increase the Minute fund, amounting to $9.90.

On motion,

Resolved, That the Clerk of the Association be directed to forward, by mail, the Minutes of the Association to the Clerks of the respective Churches, paying the postage out of the Minute fund of the Association.

Delegates to sister Associations reported generally non-attendance.

On motion,

Resolved, That any member of this Association, or of any church belonging to this Association, who may be present at the meeting of any sister Association with which we correspond, be requested and authorized to represent us in said Associations.

Resolved, That our Secretary be directed to correspond with sister Associations by sending a package of our Minutes to their respective Clerks, and request them, by letter, to correspond in like manner.

Resolved, That we request the churches belonging to this Association to state in their next letters to this body how much annual salary they PAY their respective Pastors, and how often they have preaching during the year.

The Committee on an Associational School reported:

That in consequence of the failure of last year's crops, and the consequent inability of our brethren to contribute so liberally to this object as its importance demands, we have thought it expedient to let the

subject remain as it is another year, hoping that circumstances will be more favorable to the consummation of this most desirable enterprise. Respectfully submitted.

G. M. L. FINCH, Chairman.

The report was received and adopted, and, on motion, the committee continued, viz: G. M. L. Finch, J. B. Solomon, W. D. Coppedge, Jones Cook, and N. W. Boddie.

On motion, authorized and requested bro. J. A. Egerton to collect balance due on the scholarship at Wake Forest College.

On motion, took recess till 2 o'clock.

After recess resumed business.

The report on Itineracy received and adopted. (See Appendix F.)

On motion,

Resolved, That we appoint a Committee whose duty it shall be to take such steps as to them shall seem best to procure a Missionary to ride within our bounds during the ensuing year, and that said committee be requested to unite, as far as possible, the work of Colporteur with the Missionary work.

Resolved, That we raise the funds for the support of said Missionary Colporteur; and, that this may be done, we request the delegates present to open subscriptions in their respective churches for this object, and report to the Chairman (Rev. N. A. Purify, at Warrenton) of said Committee, as soon as practicable, the amounts secured.

On motion, the Committee of last year was retained, viz: N. A. Purify, E. T. Rice, Jno. Watson, J. W. Holt, and J. R. Shearin.

The following preamble and resolutions respecting protracted meetings were unanimously adopted:

WHEREAS, In consequence of the unfrequency of religious service in our churches generally, *protracted meetings* are highly important to the progress and prosperity of religion; and, whereas, to conduct such meetings with success, a combination of ministerial effort is essential; therefore,

Resolved, That the ministers belonging to this Association are affectionately requested to adopt some system by which they may more efficiently aid each other in encouraging and promoting protracted meetings.

Resolved, further, That when a protracted meeting conflicts with a minister's regular appointment, he should, ordinarily, give preference to the former.

OBITUARY OF ELDER P. H. SMITH.

Whereas, It has pleased Almighty God, in his inscrutable wisdom, to remove from his earthly labors to his reward in Heaven, our beloved brother, Elder P. H. Smith, so long a useful and highly esteemed member of this Association; therefore,

1. *Resolved*, That we deeply feel the loss of our brother, and pray God to raise up others to fill the vacancy in the ministry of our Association occasioned by his death.

2. *Resolved*, That we fondly cherish the memory of our brother as a true Christian, a warm, zealous and efficient minister of the gospel of the Son of God.

3. *Resolved*, That we sympathize with the churches which he served as pastor, in the loss which they have sustained in his death.

4. *Resolved*, That these resolutions be spread upon our Minutes, and that a copy be forwarded to the Editor of the Biblical Recorder with a request that they be published.

5. *Resolved*, That we sympathize with the bereaved family of the deceased; that we tender to them our condolence, and that a copy of these resolutions be forwarded to them by our Clerk.

Appointed, as delegates to the State Convention: J. W. Powell, G. M. L. Finch, Harvil Harris, Thos. Wilcox, J. B. Solomon, T. J. Pitchford, Guilford Lewis, A. G. Jones, E. T. Rice, J. A. Egerton, G. W. Powell, H. A. Foote.

On motion,

Resolved, That the next Session of this Association be held with the Church at Poplar Spring, Franklin county, commencing *Tuesday* before the 4th Sabbath in August, 1858.

Appointed, to preach the Introductory Sermon, Rev. T. Wilcox; alternate, Rev. N. A. Purify.

To preach the Conventional Sermon, Rev. G. M. L. Finch; alternate, Rev. J. B. Solomon.

Appointed, to write

Circular Letter, ... N. A. Purify,
Report on Foreign Missions, ... T. J. Pitchford,
" " Home Missions, ... J. B. Solomon,
" " Sabbath Schools, ... G. M. L. Finch,
" " Education, ... W. P. Solomon,
" " Periodicals, ... J. W. Powell.

On motion,

Ordered, That six hundred copies of the Minutes be printed, and that the Clerk have $10 for his services.

Resolved, That the Conventional Sermon be preached on *Wednesday* of our next session, and that on the day following a sermon be preached on the distinctive features of the Baptist denomination; and that the Association suspend business during the delivery of these sermons.

Appointed, Rev. W. M. Wingate to preach a sermon, on *Thursday* of our next session, on the *distinctive features of the Baptist denomination;* alternate, Rev. J. B. Solomon.

On motion,

Resolved, unanimously, That the thanks of this Association be tendered to the citizens of this neighborhood for their hospitality in entertaining the Association during its present session.

On motion, adjourned to meet with the church at Poplar Spring, Franklin county, *Tuesday* before the 4th Sabbath in August, 1858.

Singing and prayer by Rev. N. A. Purify.

T. J. PITCHFORD, Moderator.

G. M. L. FINCH, Clerk.

NAMES

And Post-Offices of Ordained Ministers in Tar River Association.

WILLIAM DENT, - - - - Louisburg,
J. B. SOLOMON, - - - - Warrenton,
W. H. EDWARDS, - - - - Castalia,
J. K. WHITE, - - - - Louisburg,
G. M. L. FINCH, - - - - Louisburg,
T. WILCOX, - - - - - Brinkleyville,
L. C. PERKINSON, - - - - Warrenton,
N. A. PURIFY, - - - - Warrenton.

LICENTIATES.

J. Q. A. DRAKE, - - - Botanic Hill,
G. LEWIS, - - - - - - Louisburg,
D. WESTER, . - - - - Louisburg.

SUBSCRIBERS

To the Scholarship at Wake Forest College, with the sums paid by each.

	Subscribed.	Paid in 1855.	Paid in 1856.	Paid in 1857.	Due.
J. B. Bowers,	$25	$10	$15	$	$
W. D. Coppedge,	25	10	10	5	
C. J. Egerton,	25	10	15		
T. M. Egerton,	25	10	10	5	
G. M. L. Finch,	25	10	10	5	
D. L. Hardy,	25	10	10	5	
N. Harrison,	25	10	15		
A. G. Jones,	25				25
G. Lewis,	25	10	10		5
J. Lancaster,	25	10		15	
A. C. Perry,	25	10	10		5
L. C. Perkinson,	25	10	10	5	
G. W. Powell,	25	10	10	5	
B. D. Rice,	25	10			15
J. R. Shearin,	25	10	10	5	
J. B. Solomon,	25	10		15	
J. W. Toney,	25	10	10	5	
G. Wiggins,	25	10			15
T. Wilcox,	25	10	15		
W. P. Solomon,	25		20		5

STATISTICAL TABLE.

CHURCHES.	CLERKS.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.
Bear Swamp,	J. W. Powell,	8						14	24	38	$1 50	J. B. Barkley,
Brown's,	J. Watson,	1	2				1	42	113	155	4 75	N. A. Purify,
Cypress Chapel,	W. H. Stallings,	11	2					9	6	15	1 50	M. D. Freeman,
Enon,	W. H. Bobbitt,	5								35	2 00	T. Wilcox,
Flat Rock,*	J. Cook,	4		3			1			170	2 50	
Gardner's,	T. M. Egerton,	19	1	1				63	31	94	4 00	N. A. Purify,
Haywood's,	G. W. Macon,	6	2		1		3	60	45	105	3 00	T. Wilcox,
Hickory,	G. W. Powell,		3	5			2	18	7	25	1 50	M. Bennett,
Louisburg,	A. G. Jones,	3	5	1	2			37	77	114	3 00	G. M. L. Finch,
Maple Spring,	W. D. Webb,	27						67	27	94	3 00	N. A. Purify,
Peach Tree,	N. W. Boddie,	5	4	1				212	110	322	3 00	W. H. Edwards,
Perry's Chapel,* †	A. C. Perry,									146		
Poplar Spring,	J. H. Cheves,	27					4	279	100	379	3 00	M. D. Freeman,
Red Bud,	J. Lancaster,	5	6	3			1			113	3 00	G. M. L. Finch,
Red Oak,†	W. L. Edwards,				1			31	1	32	1 00	
Reedy Creek,	T. J. Pitchford,	7		1	2			68	130	198	3 00	T. Wilcox,
Salem,*	B. D. Rice,									77		J. B. Barkley,
Sandy Creek,	N. Davis,	4		3			5	149	26	175	3 00	T. Wilcox,
Sandy Grove,†												
Warrenton,	G. R. Sledge,	45	4	7	1		2	99	15	114	6 50	J. B. Solomon.
20		177	29	25	7		19			2401	49 25	

* Not represented--Statistics of last year retained.
† Without a Pastor.

APPENDIX.

[A.]

CIRCULAR LETTER.

To the Churches composing the Tar River Association:

DEAR BRETHREN AND SISTERS: Through the merciful protection of our Heavenly Father we are permitted to address you again, through our "Circular Letter," on matters pertaining to our Redeemer's kingdom on earth. Permit us to remind you of the deep sense of *gratitude* we should cherish toward our God for the signal blessings of the past year.

With much solicitude, for the welfare of the *poor*, did the christian and philanthropist regard the scanty supply of the necessaries of life realized from the labors of the husbandmen during the year 1856. But through the good providence of God we have been saved from famine, and again plenty smiles around us—blessings of a *full cup* are poured out upon us. How rich has been the supply of temporal mercies compared to that of millions of our fellow-beings! But not only have we been abundantly blessed in regard to temporal mercies, but more abundantly have our paltry efforts and sacrifices for the advancement of our Redeemer's cause been blessed of God to the glory of His name and the good of our fellow-men. Perhaps in no year of our history has so great success been vouchsafed to our labors, as a people, as during the past.

From almost every portion of the world the most encouraging reports greet us of the success of our cause. Especially has our success in our own beloved State been unparalelled. Nor have *we*, the Tar River Association, been overlooked in these showers of divine mercy. Although our additions may not have been so great as in some sections of the State, yet we have abundant reason to bless God for the blessings conferred.

Again we are permitted to correspond with each other in the interchange of christian regard and the expressions of fraternal sympathy, the one for the other, in our toils and triumphs in our Redeemer's cause and experience, "How good and how pleasant it is for brethren to dwell together in unity." For these *unmerited favors* let us cherish sentiments of the profoundest gratitude and humility before God.

But these professions should not be the *all* of what we should do. We may not stop with these. The *promotion* of our Master's cause should be our *first* and *chief* business in life. How encouraging is it to feel that we have the sympathy and hearty co-operation of our brethren—*of one another*. Hence every opportunity which present itself should be improved to the accomplishment of this chief end and business of life—the glory of God in the advancement of His cause, and the edification and spiritual improvement of each other.

In aid of this object we invite your serious attention to the following thoughts, and announce as the subject of this communication: THE DUTIES AND RESPONSIBILITIES OF THE CHURCHES IN REGARD TO THE CALL AND QUALIFICATIONS NECESSARY TO THE MINISTERIAL OFFICE.

We are aware that it is impossible for us fully to discuss this subject within the limits of a "Circular Letter." It is a subject, however, of such magnitude that we feel disposed to present, at least, the outlines, and may the Word and Spirit of God guide us into truth. And,

I. *By ministerial call*, or call to the ministry, we mean that *inward conviction of duty* which prompts men to enter upon the proclamation of the gospel of Christ *as their appropriate work* in the vineyard of the Lord. It is that *inward motion* of the soul which cries, "woe is unto me if I preach not the gospel"—"a necessity is laid upon me." It is that impelling power of the Spirit and conscience that sends men forth "warning every man to flee the wrath to come." In regard to this call we offer the following suggestions:

I. *This call is the prerogative* of God. Man cannot confer or extend it, nor dare any one take this office upon himself, without consulting the will of the Spirit. We argue this,

1. From the instructions of our Saviour in this matter. The lesson He imparted to His disciples as accorded in

the 19th chap. of Luke, in the parable of the money put into the hands of the servants of the noblemen who went into a far country "to receive a kingdom, and return," no doubt applies *primarily* to the ministerial office. Among other important lessons taught in this parable is this: *Our Lord gives this duty to whom He may please.* The noblemen mentioned in the parable is not represented as consulting the *servants* as to whom he had best entrust with his money. He appoints whom he pleases to take charge of his substance and improve it during his absence. Thus with our Lord. He appoints, or calls, whom He may please to the office of minister of His word.

Again: The same truth is taught in Matt. 9: 37, 38. "Then saith He unto His disciples, The harvest truly is plenteous but the laborers are few. *Pray ye*, therefore, *the Lord of harvests*, that HE *will send forth* laborers into His harvest." If any lesson is taught in this passage it certainly is this: That Christ reserves the right and power to "send forth laborers into his harvest" exclusively to himself. The fact is too plain to need an argument.

Again: The apostle *Paul* certainly sustains the position assumed. In speaking of his own call to the ministry uses the strongest language on this point: "Paul, called to be an apostle of Jesus Christ *through the will of God.*" [See I Cor. 1: 1. II Cor. 1: 1. Eph. 1: 1. Col. 1: 1.] And, as if determined that no mistake should arise, he says, (Gal. 1: 1,) "Paul, an apostle, (*not of men, neither by man, but by Jesus Christ, and God the Father*, who raised Him from the dead)."

Again: He writes to Timothy, (I Tim. 1: 12), "And I thank Jesus Christ, our Lord, who hath enabled me, for that *He* counted me faithful, *putting me into the ministry.*" We might multiply proofs to an almost indefinite extent, but these will suffice for our purpose. From these we learn the truth of our proposition. From these it is very clear that the call to the ministry is exclusively of God, and is communicated by the Holy Ghost to the heart of him who is the subject of it. No advantages of learning, talent, or eloquence can supply the place of this divine, spiritual call. All men-made schemes, and men-appointed ministers must of necessity fail to answer the ends of the gospel plan.

But have the churches *nothing* to do with this call? Are they to have no opinion, feel no responsibility in the

matter? Do no duties devolve upon them? Says one, 'if the work be that of God *exclusively*, of course the churches have nothing to do with it.' Now, herein we conceive lies the error of the churches. They are not clear of duty and free from all responsibility in this work, and to conclude that *because* our Lord reserves to himself this right of calling whom He may please to this work that, *therefore*, the churches are excused from all duty and responsibility in the matter is both illogical and unscriptural. Our appeal is to the scriptures themselves. With them we stand, or by them fall.

1. It is the duty of the churches *to* "*pray* that God would call and send forth laborers into his harvest." This Christ has most emphatically taught in a passage referred to above. Now from this duty there can be no escape. Then it stands on our law-book in the awful authority of our God and King. We dare not neglect it. We shall give account to God for our regard to *this* command. Should we fail to do as here directed, and laborers be wanted for the work of the ministry, a solemn responsibility is upon us. Now, brethren and sisters, do we not need "*laborers*," yea LABORERS in our Lord's "harvest," and have we *prayed* to Him to send them forth? *Answer honestly.*

2. It is the duty of the churches to draw out any gifts that may be among them—to look out from among themselves such as the Lord Jesus Christ would approve as His ambassadors. An illustration of our meaning may be found in the conduct of the disciples in regard to filling the vacancy in their number occasioned by the apostacy of Judas Iscariot. To fill this vacancy, after an address from Peter, they "*appointed two, Justus and Matthias*," and set them before them, "and they *prayed* and said, Thou Lord which knowest the hearts of all *men*, show whether of these two thou hast chosen, that he may take *part of this ministry* and apostleship," &c. A plan somewhat similar to this was pursued in the appointment of the Deacons, as recorded in *Acts* 6: 3—6. In this case it is not stated that the Deacons were selected by casting lots, *but they were sought out by the church.*

3. It is the right and duty of the churches to judge of the *genuineness of this call*, before entrusting the honor of the christian ministry to the petitioner. Christ has undoubtedly made the churches the *executives* of His laws, so far

as they relate to the church in its organization and operations. He has given the churches, therefore, the right to examine into the evidences that can be offered that the candidate is moved to this work by the Holy Spirit. It was in the exercise of this right of judgment that Peter rejected the petition of the carnal-minded Simon Magus. The apostle saw at once that Simon Magus was not the man to be entrusted with the honor of the christian religion as one of its acknowledged ministers. So should we all exercise the authority which our Lord has thus deposited with us as the executives of His will. If we are faithless in this particular, evil-minded men—men seeking their own glory, and not that of our Lord and Master—will insinuate themselves into the ministry and act rather as the *wolf* than as the shepherd.

Have we been faithful to our trust at this point? Have we not the rather ignored the very existence of this, and, per consequence, of all its responsibility? We have but little doubt that the world has suffered from our want of fidelity at this point. We are to "try"—*test*—the Spirit," and guard with holy jealousy the ministerial office from every unworthy aspirant, *so far as in us lies—so far as our power and our knowledge extend.*

In a word, the *neglect* of the duty which here is laid upon the churches must be followed by mischiefs of the most serious character. We should never encourage a brother to enter upon the work of the ministry unless we are satisfied that he is moved thereto *by the Spirit of God.* But should we see one whom *we believe* to be thus *called* to this work, it is our duty *so to admonish as that his attention shall be aroused* to the subject, and an investigation of his duty.

Should a brother, however, persist in attempting to preach, after faithful and fraternal admonition to the contrary, it will become the duty of the church to which he belongs to exclude him from her membership, and thus free himself from all responsibility of his course. This, however, should not be done except on mature deliberation and after earnest prayer to God for direction in the matter, and, in our opinion, is only commendable: 1st, in such cases as *evidently* proceed from some other cause than the love of God; and, 2d, the teaching of *unscriptural doctrines.* In either of which cases we conceive it to be the duty of the churches to exclude from their fellowship.

II. While our Lord has reserved to himself the right to call to the work of proclaiming the gospel, whoever He may please, yet He has given the externals of His religion into the keeping of His own people; requiring them to preserve them from all perversion, only according to His word—the law of His churches. We must clearly recognize a difference between the mere proclamation of "repentance toward God and faith in our Lord Jesus Christ," as the conditions of salvation; and the administration of the ordinances and government of the churches. The former is the duty, more or less publicly, of every professed follower of Jesus; and particularly is it the duty of those who feel impelled to this work by the Holy Spirit. But the work of proclaiming these duties and truths is one thing, and that of administering the ordinances and directing the affairs of the churches another, and we conceive a very different thing. The call to the first is, as we have shown, the peculiar right of our Lord; the second is committed, under the word, to the keeping of the churches, with the advice and consent of their pastors, or bishops. This duty is enjoined by the law of Christ on the churches thus constituted. Permit us to remark that we conceive the confusion that has existed, and does exist on this point, to arise from a want of a clear apprehension of the rights and duties of the churches relative to the ministerial call. Some have appropriated all the power to "the church," and have educated men for the ministry, just as they did for the law, or other secular calling. This plan rejects effectually the work of the Spirit in this matter, and gives all the right and power to "the church." Others, rejecting this system, have practically (whether they have done so theoretically or not) rejected the exercise of the right of which our Lord has granted to His churches, and which, as a consequence, it is their duty to exercise. They have practically held that the churches have no right to interfere in this matter, because it is a matter of conscience between the individual and his God, and for the churches to meddle with it will be a violation of the rights of conscience—that right so dear to every Baptist. But, brethren, we should not so far regard the conscience of our brother as to disregard our own. Farther, our consciences must be governed by the word of our Lord. In proof of the above po-

sition we beg you to consider the following Scriptures and arguments:

1. We have stated above that the churches are the executives of the law of our Master in matters pertaining to His kingdom upon earth. This, I suppose, will not be denied. We shall assume that it is not. Then the question is, has Christ enacted any law upon the point in question? If so what is it? For if there be a law on this question, we, as His executives, are bound to enforce it.

2. We find our law in the commission He gave to His disciples: "Go ye teach all nations," &c. To whom was this command given? Was it to the disciples personally, or to them as the officers of His churches? Certainly it was to the office. We cannot now stop to show this by argument, but presume it will not be denied. But what proof does this afford that the entire church has a voice in the matter. We grant that if the record had stopped here the proof might not have been so satisfactory. But this is not the case. Turn to Acts, 1 chapter, and you will find that the entire body of the disciples, then assembled in Jerusalem, took part in the appointment of a successor to the apostleship, in place of Judas Iscariot, apostatized. Here is an illustration of the manner in which these disciples understood this law of their master as to the manner in which the churches were to proceed in the appointment of one to "take part of this ministry." (Acts 1: 25.) We do not mean to say that the appointment should be made by casting "lots," but we do mean to say that the church is the proper authority to decide to whom the ordinances of the church should be entrusted, ever, of course, acting in accordance with the word of the law-giver. Now the authority to administer the ordinances is conferred through the Elders or Bishops. These the churches appoint so that the churches control the ordinances.

Farther: Christ enjoins upon the church to keep the ordinance of His supper as a church ordinance. Luke 22: 19. "This do in remembrance of me." This cannot be confined to the twelve who were with our Lord, for Paul applies this language to the entire church in Corinth., (See I Cor. 11: 20—29,) showing clearly that these elements were entrusted to the care of the churches; and the churches were restricted by the law of Christ.

Again: Paul writes to the Corinthians, (I Cor. 11: 2.) "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." The only questions that can arise here are: 1st. Whom does Paul address? Answer: The entire church at Corinth. 2d. What are the "ordinances" of which he speaks? Answer: Baptism and the Lord's Supper. 3d. Then what does he say of them? Answer: That they, the church at Corinth, kept these ordinances as they had been delivered to them; and praises them for it. 4th. Would Paul have praised them if these ordinances had not been intrusted to their keeping? Certainly not. Then the conclusion is inevitable, that so far, at least, as the church at Corinth is concerned, the ordinances had been given in their charge, so far as their power extended. But will not the same conclusion follow in regard to all other churches? the Roman, Ephesian, &c.? We must believe it will. Let us not be misunderstood. The churches were to "keep" these ordinances, but *only* as "they had been delivered" through inspiration. They had no right to alter or amend in the least particular. Even Paul said: "Be ye followers of me, even as I also am of Christ." He does not claim to be followed any farther than he follows Christ.

The general conclusion which we deduce from the foregoing is this: As the ordinances of the religion of Christ were given into the care and preservation of the churches of Christ in the apostolic days, so are they now deposited with the churches of Jesus Christ. What those churches are must be determined by a comparison of the various claimants with the delineation given in the Word of God. But one thing seems evident: Whenever there is a departure from the laws of Christ relative to the ordinances, or government of His churches, there is a forfeiture of all claim to be the churches which He established. We do not say there is a forfeiture of piety on the part of the members of such organizations, but that their title to be the churches of Jesus Christ is forfeited.

3. In order to the discharge of their duty in this matter the churches should carefully study the character and qualifications of those to whom she entrusts the administration of their ordinances and government. In this we fear we have been led astray. It is not every one who has qualifications as preachers—proclaimers of Jesus

Christ crucified as the way of life—who is, in our judgment, fitted for ordination, and thus for the administration of the ordinances and government of the churches.

On this point we confidently appeal to the scriptures. Bear in mind that ordination confers no right or privilege unless it be the right and power to administer these ordinance and government. Our position is that the churches should be careful on whom they confer this power; and not conceive that because a brother has what we generally term "preaching talents," that, therefore, he should be ordained to the ministry and take the oversight of churches. Now to the proof. By reference to the Acts of the Apostles, 9: 20, you will see that immediately after Paul's conversion and baptism he commenced preaching. By reference to Gal. 1: 16—19, we find him speaking of his course as follows: "Immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me: but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other apostles saw I none, save James, the Lord's brother." Here we have Paul's own words for the length of time he preached before he conferred with the apostles. We conclude this must have been previous to the transactions recorded in Acts 13: 2—3, "As they ministered to the Lord, the Holy Ghost said, separate unto me Barnabas and Saul (Paul) for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them (Barnabas and Saul) they (the apostles) sent them (Barnabas and Saul) away." Here we find recorded the ordination of Paul after several years preaching. This action of Paul and the ordaining Presbytery corresponds with the direction which he gives to Timothy respecting the office of Bishop. The Bishop must not be a "novice." He must have proved himself. He must be "faithful," not preaching false doctrines. Timothy is directed to lay hands suddenly on no man—not to be rash and hasty in ordaining men to the ministry. He must be "apt to teach"—one that rules well his own house. In a word, the call and qualifications of those who should be ordained to the ministry are so faithfully portrayed that the churches, with their Bishops, cannot mistake their duty, if they will but follow the direction given. There is a great variety

of gifts by the same Spirit. All these gifts should be exercised---drawn out by the churches---but they do not each entitle to ordination. "He gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers;" (Gal. 4: 11.) We hear also of "exhorters;" (Rom. 12: 8.) What has become of these various gifts in the ministry? Have they become extinct? If so have we discharged our duty in respect to the call and qualifications of those who should represent these different gifts?

If these views be correct the following inferences and conclusions, we conceive, follow with others we have not space to name:

Conclusion 1. The Holy Ghost calls men to preach the gospel. The ministers of the gospel must speak as they are "moved by the Holy Ghost."

Inference 1. Hence we should be very careful how we condemn those who claim to be moved by the Spirit to preach this gospel.

Con. 2. Ordination is not necessary to "preaching Christ, that he is the Son of God." Acts 9: 20.

In. 1. Those who feel called to this work are under obligation to a higher authority than the church---her Head and King.

In. 2. Let those who thus feel called of God prosecute this mode of preaching if fitted for it. Let them tell of salvation through Christ.

Con. 3. Ordination is necessary to the due administration of the ordinances and the government of the churches.

In. 1. None but those who are ordained have a right to administer these ordinances.

In. 2. No ordination is valid which has been conferred by those who have forfeited their claim to be the church of Jesus Christ.

In. 3. Hence it is impossible for us to recognize the right of those who have received authority from those organizations which recognize pedobaptism, three actions of baptism, or the right of man to legislate for the churches, to administer either of the ordinances of the churches of Christ.

In. 4. While we do not call in question their piety, we not only question, but deny the validity of their acts so far as that validity depends upon their proper baptism and ordination.

In conclusion, let us be faithful to Him who has called us to be witnesses for him. He will not hold us guiltless if we fail to do our duty and meet our responsibilities in this matter. Do not, brethren, console yourselves with the idea that you are not at all responsible for the character and efficiency of your ministry. You delude yourselves if you do. From the Scriptures referred to you have many and delicate duties in this matter, and it becomes you to meet them faithfully. May the grace of God enable us, pastors and people so to be. Amen.

Affectionately your brother in Christ Jesus,

J. B. SOLOMON.

[B.]

REPORT ON FOREIGN MISSIONS.

A report on Foreign Missions would seem to imply a statement of facts deduced from the practical workings of a system actively engaged in efforts to aid in sending the gospel to the heathen. But, strange to tell, though we have, for a dozen or more years, published annually elaborate reports on the subject, we actually have never had any such system in existence. And, as might be expected in the absence of system, we are doing so nearly nothing in this department of Christian enterprise, that your committee are in doubt as to whether a proper regard for our character and standing as a religious community does not forbid the publication of the precise amount contributed by the Association to Foreign Missions during the past year. At any rate we deem it prudent to await further instructions. The truth is that the greater number of our brethren, while they tactily sanction the propriety and importance of Missionary effort, really feel no manner of interest in the matter, and always receive with poor relish solicitations to contribute to it.

A prevalent idea is that so long as we can find any thing to do at home there is no need of going abroad. That when there is no churches to build and no sinners to convert around us, it will then be quite time enough to look after the heathen. That such a principle would have prevented any efforts to extend the gospel beyond

the point of its first publication, seems evident. Indeed, had our Saviour adopted it, he would have confined his labors to his twelve apostles, one of whom was a devil, and wickedly betrayed him to his enemies. The main difficulty, however, we believe to be a want of system, without which we may as well cease to write reports and pass resolutions respecting Foreign Missions. To remedy this difficulty we submit the following resolution:

Resolved, That the churches composing this Association are earnestly and affectionately requested to appropriate their regular Sabbath meetings in April, July and September to the promotion of the three objects of the Baptist State Convention, viz: Home Misssions in April, Ministerial Education in July, and Foreign Missions in Sept.

Respectfully submitted.

G. M. L. FINCH.

[C.]

REPORT ON HOME MISSIONS.

The object of the present address is not to submit a detailed statistical report on the Home Mission enterprise, but to suggest a very few considerations in favor of sustaining, with all of our energies, that cause, upon the success and prosperity of which all other benevolent enterprises, and even our own existence as a christian denomination, depends.

Go ye into all the world and preach the gospel to every creature, is the command of the Saviour to the apostles, but they were to begin at Jerusalem. The Home Mission enterprise at that time was looked to as the source of supply and support for the laborers who were to go forth to reap the Lord's harvest, and from the very nature of the case such must be in the present day.

The Missionary in foreign lands is authorized to look and must look to the churches at home for his support, and the churches at home are composed of just such men as you and I, to whom the Lord is saying, go work in my vineyard. The pastor of every church may properly be called a Home Missionary, and we are all the fruits of the Home Mission enterprise, but too many of

our people are yet left unsupplied with the word of life. It is unnecessary to go beyond the bounds of the Tar River Association to find neighborhoods and communities who are yet unacquainted with all the distinguishing peculiarities of our denomination who still believe that the mere act of going down into the water is every thing that constitutes a Baptist, who know nothing of our denominational literature, who know still less of true religious liberty, and who seem not to be aware of the intimate relationship between the independence of the State and the independence of the church. Brethren of the Tar River Association, we ask you to think of these things, reflect upon the very small sacrifice it would require from each of you to have one or more Missionaries constantly in the field, penetrating all the dark corners within our bounds, planting in the hearts of the people the seeds of divine truth, scattering abroad the rays of gospel light, comforting the disconsolate, reclaiming the wandering, working for God, working for us, yes, be not surprised, working for us, doing good, going about every where and doing good. It is a sweet consolation to reflect that we have sent, or been instrumental in sending, abroad a Missionary or any messenger of truth who, when we may be asleep, or languishing or dead, may still in our name speak for God and do good to men. We have said that the amount required of each of us would be small, if all would contribute, but too many, we fear, contribute nothing because unable to deposite a large offering into the treasury of the Lord, but behold the plan which God has devised to put all on an equality, a plan which human financial skill, though often exerted, has never devised, which is simple in itself, which works without a jar, giving rise to no jealousies, and which bears justly and equally on all, and which, most wonderful of all, enables each, high or low, rich or poor, to give as much as any other. What wonderful plan is this? Simply this: Let each do what he can; nothing more nor nothing less is required. Brethren we know that all through life, even down to the hour of death, the great consolation is to be able to say, Christ is my Savior; but next to this, immediately after this, the softest down to the restless pillow, the most soothing opiate to the pain-racked frame, the most delightful conveyance from time into eternity itself is the sweet reflection, I have done what I could. The king on the throne, with

nations at his feet obedient to his will, with a treasury overflowing, can ask for no better consolation than this. The humble man of most limited means, with talents so low as scarce to know the name his parents called him by, may have the same. Yea were the christian cast away on some uninhabited island, in the midst of ocean, with no hope of escape, with no hope of seeing a fellow man's face on this side the grave, and with no means of sending a message, could he but go down to the sandy beach when the next tide might erase his footprints and write even there with his finger on the sand, the two words "fear God," with the faint hope that some erring castaway might perchance read the same before the rising tide erase it, even he in the last agony of starvation, and when closing his eyes in death, would enjoy a consolation which all the hoarded treasures of this earth cannot give, and he could look up to God, and with a clear conscience say, I have done what I could.

THOS. J. PITCHFORD.

[D.]

REPORT ON EDUCATION.

Having been appointed to write on Education, I beg leave to submit the following report:

The subject of education embraces three principal ideas: training the mind; acquiring useful knowledge, and the power to impart instruction to others.

This subject has recently begun to receive merited attention. Essays have been annually written setting forth its importance in its various branches.

Institutions of learning of different grades have been established in our State for the education of youth, both males and females. But our denomination have, in too many cases, either overlooked or disregarded the importance of educating their own children. Schools under our special direction and support, and preparatory to our Colleges, ought to be established in the bounds of all our Associations throughout North Carolina. If we wish and expect our children to be Baptists they must be educated in Baptist Schools.

The subject of an Associational School in your limits have been discussed for the last two or three years, but, as yet, little progress has been made. However, it is to be hoped that this project will not utterly fail. Cannot the wisdom of this body devise a plan for an Associational School that will succeed? Several Associations have Schools of this kind in successful operation. Others have them in progress, and the necessity for such Schools is awakening pretty general attention. A denominational School, such as you have had in contemplation is imperiously demanded:

1. That you may educate your children and save their influence to the denomination. 2. That you may afford the means of education to those ministers among you whose circumstances will not permit them to go to Wake Forest College as beneficiaries. 3. That you may afford the means of a liberal education to many others whose age or limited means will not allow them the advantages of a Collegiate education.

As this subject has been repeatedly before you I need add nothing more except to offer for your consideration the following resolutions:

1. *Resolved*, That it is desirable and practicable to establish in the bounds of this Association a School preparatory to Wake Forest College.

2. *Resolved*, That this Association regards Wake Forest College as worthy of patronage, and in every point of view a suitable and competent institution for the collegiate education of young men.

3. *Resolved*, That this Association heartily commend the present project of the Trustees to raise Fifty Thousand Dollars for the endowment of Wake Forest College to the serious consideration of the brethren and friends of education within her limits.

All which is respectfully submitted.

N. A. PURIFY.

[E.]

REPORT ON SABBATH SCHOOLS.

In presenting a report on a subject of so much importance as that of Sabbath Schools, and one upon which so much has been said, and the beneficial result of which are so universally acknowledged by all observing christians, and yet so little is being done, (at least in our own bounds,) I am at a loss to know what to say by way of stimulating our people to action in this great enterprise. I find from reading the church letters that there are represented at this session of the Association seventeen churches, only one of which say anything in relation to Sabbath Schools in their connection. Why should this be so? Is it because none others are competent to the task of conducting Sabbath Schools? It would be an insult to tell them so. Then why is it so? This is a work in which all may, yea, should engage with a zeal worthy the cause, but it will be said that the most of our churches are situated in the country, and we have preaching only once in the month. Well be it so. But what has that to do with Sabbath Schools save to increase the necessity for their establishment in every such church? In the absence of preaching what is better calculated to supply the deficit and train the minds of both adult and youth in paths of true virtue and wisdom than a well organized Sabbath School? But our paster can't meet with us, therefore we cannot accomplish anything. Will such an excuse be regarded as valid with any *christian?* especially, will it soothe or lull to rest the conscience of any deacon within our bounds? If so will such a deacon define the duties of his office? In the absence of the pastor I am persuaded that too much is expected of the *preacher*, while the laity seem to think they have nothing to do but go to meeting twelve Sundays per year, recline on their elbows, *gap* through a sermon, come out and call it a dry affair; yea, it is, and will *be* dry as long as you neglect to prepare the soil for its reception; live up to your duty and privileges in the fear of God, keep close to him in the discharge of every duty as they present themselves, and not select such as are adopted to your peculiar taste, but do it because it is pleasing in the sight of your great Head, then, and not until then, may you expect a refreshing shower of divine grace at every visit from your pastor; and not only then

but often by the way-side will your spiritual strength be renewed and you be made to rejoice in hope of eternal life. In the accomplishment of this desirable end there is no employment in the vineyard of our master better calculated to aid us than that of Sabbath School teaching. We not only benefit by our instructing the youth, the *children*, but I venture there are but few Sabbaths in which the teacher does not receive new light on some passage of scripture, while others are presented that afford food for profitable thought during the week; the good that is thus accomplished, both to teacher and pupil, is incalculable. Brethren try it; try it in view of the beneficial results to yourselves; try it in view of your influence on the rising generation; try it in view of the fact that many of our most useful members, yea, of our most influential ministers of the everlasting gospel, and some who have gone to tell the glad tidings of salvation to the benighted heathen, date their first convictions of sin to instructions received in Sabbath Schools, who can calculate the results of bread thus cast upon the waters; it cannot be done in time, eternity alone will develope the great secret.

E. T. RICE.

[F.]

REPORT ON ITINERACY.

The Committee on the Itineracy would submit the following as their report:

As soon as convenient, after their appointment, your committee organized and entered into correspondence to ascertain whose services, as itinerant, they could obtain, but they were unable to find a suitable minister; besides, if they had found a suitable man as itinerant the money contributed and pledged by the Association would have been inadequate to his support. They could not have employed a minister for half the year.

Your committee did not feel at liberty to offer an itinerant more than Thirty Dollars per month, and yet with this salary they could not hope to secure the services

of a suitable itinerant, while a neighboring, sister Association was, at the same time, offering Fifty Dollars per month for a minister to do the same kind of labor.

Missionary labor is much needed in your bounds, but you need not expect to have it until the Association is willing to compensate a minister liberally for his services. If some systematic plan were adopted by the churches the amount necessary for the support of a missionary in your bounds could be easily raised. It is useless to appoint a committee, annually, on itineracy unless you provide the means of ample support for an itinerant. Brethren you are able—will you not go to work and raise at once what may be sufficient to keep an itinerant in the field for the next twelve months?

All which is respectfully submitted.

N. A. PURIFY.

MINUTES

OF THE

TWENTY-EIGHTH ANNUAL SESSION

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH

AT

POPLAR SPRING, FRANKLIN CO., N. C.,

August 17, 18, 19, 1858.

RALEIGH:
BIBLICAL RECORDER PRESS.
1858.

PROCEEDINGS.

Poplar Spring, August 17, 1858.

The Introductory sermon was preached by Elder N. A. Purefoy from Jeremiah 8: 22: "Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people recovered?"

After intermission of an hour, the Association convened, and after a brief and pertinent address by the Moderator, was opened with prayer by Eld. G. M. L. Finch.

Brethren W. D. Coppedge and Harvil Harris were appointed a committee on finance.

The letters from the churches were then read, and the names of the delegates in attendance enrolled, to wit:

Names of Churches.	Delegates in Attendance.
Bear Swamp,	Jno. W. Powell.
Brown's,	N. A. Purefoy, S. Perdue, Daniel Allen.
Cyprus Chapel,	W. Wilder, W. H. Stallings.
Enon,	Z. Perkinson.
Flat Rock,	R. H. Timberlake, J. J. Freeman.
Gardner's,	R. A. Shearin.
Haywood's,	P. J. Dement, J. H. Solomon.
Hickory,	G. W. Powell, L. M. Conyers.
Louisburg,	C. J. Egerton, G. Lewis, J. J. Harper.
Maple Spring,	D. Wester, H. Harriss, W. B. Uzzell.
Peach Tree,	S. Gay, J. C. Moore, W. Wilder.
Perry's Chapel,	O. Dickens, W. Wilder, A. C. Perry.
Poplar Spring,	Jas. Baker, N. Pearce, W. B. Chamblee.
Red Bud,	W. D. Coppedge, J. J. Thomas, J. Lancaster.
Red Oak,	Jesse Beal.
Reedy Creek,	Matt. Duke, Mark Duke, T. J. Pitchford.
Salem,	B. D. Rice, W. E. Winstead, H. Taylor.
Sandy Creek,	P. Murphy, W. Gay, W. H. Bell.
Warrenton,	W. B. Williams, R. D. Fleming, J. A. Egerton.

[From the above exhibit, it will be seen that notwithstanding our session was held with a church on the extreme southern boundary, *every church belonging to the Association was represented*, and all but three with more than one delegate each.]

The Association was permanently organized by the re-election of former officers, viz: T. J. Pitchford Moderator, and G. M. L

Finch Clerk. The Constitution and Rules of Decorum were read.

Ministers and messengers from sister Associations were invited to seats which was accepted by Elder L. B. Horton and brother I. Winston from Raleigh Association; Elder Mark Bennett from Pamlico Association with minutes; Elder A. McDowell from Chowan Association; brother E. Dolby from Flat River with minutes.

The following churches petitioned for membership in this Association, and after due examination were unanimously received, the Moderator extending to the delegates the right hand of fellowship:

CHURCHES.	DELEGATES.
Franklinton,	W. H. Williams, A. D. Ellis, B. C. Williams.
Henderson,	S. S. Bridgers, G. K. Parham.
Sharon,	W. R. Coleman, B. L. Perkinson. S. D. King.
Wake Forest,	E. A. Poe, W. M. Wingate, R. R. Savage.

[The last named church was received by letter, having been dismissed from the Raleigh Association; the others are all new churches.]

The Moderator and Clerk were appointed a committee to arrange business for the action of the body.

The delegates and pastor of this church appointed to supply the stand with preaching during the session.

On motion, adjourned till to-morrow 10 o'clock. Prayer by Elder N. A. Purefoy.

WEDNESDAY MORNING, 10 o'clock.

Met pursuant to adjournment. Prayer by Eld. A. McDowell.

Minutes of yesterday read and approved.

Invitation to visiting ministers renewed, and accepted by Elder J. S. Purefoy as messenger from Raleigh Association.

The committee to arrange business reported; report adopted and committee discharged.

Learning, on enquiry, that the church at Sandy Grove, in Nash county, had gone down, on motion, ordered that the name of that church be stricken from our list.

The report on Foreign Missions was called for and read, which elicited from various brethren, earnest and stirring appeals urging the importance of the subject and the necessity of a more general recognition of its claims by the masses of our brethren. The re-

port was adopted and ordered to be appended to the minutes.—(See Appendix A.)

The Association suspended business and repaired to the stand to hear the Conventional sermon, preached by Elder G. M. L. Finch, from 1 Cor. 6: 20—"For ye are bought with a price; therefore glorify God in your body and in your Spirit, which are God's." The congregation was large and attentive, and at the close of the sermon a collection was taken amounting to $31.65.

AFTERNOON, 2 o'clock.

The Association re-assembled. The report on Home Missions was called for, but the brother appointed to write it was absent on account of ill health. There was therefore no report.

The committee on Itineracy reported that they had done nothing for want of funds. That the churches had been requested through the *Recorder* to determine what they were willing to contribute to the support of a missionary colporteur to labor in the bounds of the Association, and report to the chairman of the committee at Warrenton; but that no response had been received from any one of the churches. Submitted by

N. A. PUREFOY, *Chm'n.*

The report on Sabbath Schools was read, and after an interesting, and it is hoped, profitable discussion, was adopted and ordered to be appended to the minutes. (See Appendix B.) Appended to this report is the following resolution, which was also adopted:

Resolved, That every church within our bounds destitute of a Sabbath School be earnestly requested to use its best endeavors to establish one during the ensuing year, and report progress in its letter to next Association.

The report on Education was called for, but none presented, the brother appointed to that duty being absent.

[Brethren are reminded that *their* absence does not excuse the absence of their reports. That if prevented from attending themselves, they should *send* their reports, as subjects upon which they are appointed to write suffer in consequence of such neglect. CL'K.]

The report on Periodicals was presented and elicited earnest appeals in behalf of our denominational literature. The report was adopted and ordered to be printed. (See Appendix C.) In connection with this report, the following was unanimously adopted:

Resolved, That the brethren of this Association are earnestly

requested to exert themselves to extend within our bounds the circulation of the "Biblical Recorder," the "Home and Foreign Journal," and the "Commission."

The Circular Letter was read and adopted, and ordered to be appended to the Minutes. (See Appendix D.)

On motion, adjourned till to-morrow 10 o'clock. Prayer by Elder J. S. Purefoy.

THURSDAY MORNING, 10 o'clock.

Met pursuant to adjournment. Opened with prayer by Elder N. A. Purefoy.

Bro. J. A. Egerton, appointed at last session to collect balance due on scholarship at Wake Forest College, reported that he had collected all but $40, $25 of which was due from a brother who had been unfortunate and was therefore unable to pay it. This sum was immediately made up by the following brethren paying the sums annexed to their names: A. J. Egerton $1, C. J. Egerton 1, N. A. Purefoy 1, W. D. Coppedge 1, Harvil Harris 1, L. M. Conyers 1, R. D. Fleming 1, J. H. Solomon 1, J. W. Powell 1, J. J. Thomas 1, P. J. Dement 6, W. H. Williams 1, W. B. Williams 1, T. J. Pitchford 1, W. B. Chamblee 1, E. A. Poe 1, W. D. Webb 1, A. McDowell 1, G. W. Powell 2—$25. The remaining $15 is due from brother B. D. Rice.

The committee on Finance reported as follows:

Received for Minute Fund, - - - -	$60 85
Conventional purposes, - - - - -	48 00
Total, - - - - - -	$108 85

Brother Harvil Harris was appointed to audit the accounts of the Treasurer.

TREASURER'S REPORT.

Cash received for Minute Fund last session, - -		$59 15
DISBURSEMENTS.		
Deficit for 1856, - - -	$17 53	
Printing Minutes, - - -	42 00	
Freight and postage on Minutes,	1 73	
Clerk's Fee, - - -	10 00	71 26
Deficit, - - - - - -		$12 11

I have examined the above account, and found it correct.

HARVIL HARRIS, *Auditor.*

On motion, ordered that the rule adopted at last session repecting correspondence with other Associations, found on the 7th page of Minutes of 1857, be renewed.

Brother G. Lewis reported that he attended the last session of the Raleigh Association, was cordially received and well pleased with the proceedings.

Ordered that the Moderator appoint the delegates to the Convention.

The Clerk was appointed Treasurer.

Appointed to write the next Circular Letter, W. M. Wingate; to write report on Foreign Missions, W. T. Walters; on Home Missions, J. B. Solomon; on Education, E. A. Poe; on Sabbath Schools, N. A. Purefoy; on Periodicals, W. P. Solomon.

The Association suspended business and repaired to the stand to hear the sermon on the distinctive features of the Baptist Denomination, preached by Elder W. M. Wingate from Acts 5: 38, 39—"For if this counsel or this work be of men, it will come to-nought; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." The sermon was replete with truth so well arranged and so kindly presented that, while no right-minded person could be offended, it seemed equally impossible that any unprejudiced mind could resist its force.

On re-assembling, the Moderator announced the names of the following brethren as delegates to the Baptist State Convention: T. Wilcox, J. B. Solomon, N. A. Purefoy, G. M. L. Finch, W. M. Wingate, J. A. Egerton, Jno. Watson, T. M. Egerton.

The following churches were pledged by their delegates for the sums annexed, for the support of a missionary Colporteur to travel within our bounds the ensuing year:

Bear Swamp,	$10	Reedy Creek,	*$10
Enon,	2	Salem,	5
Gardner's,	10	Sandy Creek,	5
Haywood's,	5	Warrenton,	15
Hickory,	*10	Henderson,	5
Louisburg,	10	Franklinton,	10
Maple Spring,	10	Wake Forest,	20
Peach Tree,	10	Sharon,	5
Perry's Chapel,	5	Poplar Spring,	10
Red Oak,	5	Red Bud,	10

*In the hands of the Treasurer.

Brethren N. A. Purefoy, J. A. Egerton, Jno. Watson, J. W Holt and J. R. Shearin were appointed a committee on the Itineracy.

The Associational school project was, on motion of brother C. J. Egerton, *indefinitely postponed.*

Ordered that the Clerk have 600 copies of the minutes printed, and that he be allowed $10 for his services.

Resolved, That the next Association be held with the church at Sharon in Warren County, commencing Tuesday before the 4th Sabbath in August, 1859.

Appointed to preach the Introductory Sermon, Elder G. M. L. Finch, alternate Elder E. A. Poe. Conventional Sermon Eld. W. T. Walters, alternate Elder J. B. Solomon. Denominational Sermon Elder W. T. Brooks, alternate Elder R. B. Jones.

On motion, the following resolution passed at last session was renewed:

Resolved, That the churches composing this Association are earnestly and affectionately requested to appropriate their regular Sabbath meetings in April, July and September, to the promotion of the three objects of the Baptist State Convention, viz: Home Missions in April, Ministerial Education in July, and Foreign Missions in September.

Resolved, unanimously, That the thanks of this Association are due and are hereby rendered to the citizens of this community for the generous hospitality and kindness with which they have entertained us during our present session.

On motion, the Association adjourned to meet with the church at Sharon, Warren county, Tuesday before the 4th Sabbath in August, 1859, after one of the most harmonious and pleasant sessions ever enjoyed by erring mortals.

T. J. PITCHFORD, *Moderator.*

G. M. L. FINCH, *Cl'k.*

Names of Ministers and their Post Offices.

ORDAINED MINISTERS.

W. T. Brooks, Forestville,	Wm. Dent, Louisburg,
W. H. Edwards, Castalia,	G. M. L. Finch, Louisburg,
N. A. Purefoy, Warrenton,	J. B. Solomon, Warrenton,
L. C. Perkinson, Warrenton,	W. T. Walters, Forestville,
S. Wait, Forestville,	J. K. White, not known,
Thos. Wilcox, Brinkleyville,	W. M. Wingate, Forestville.

LICENTIATES.

J. Q. A. Drake, Botanic Hill,	G. Lewis, Louisburg,
D. Wester, Louisburg,	F. A. Belcher, Forestville,
G. S. Jones, Forestville,	R. R. Moore, "
E. A. Poe, "	R. R. Savage, "

STATISTICAL TABLE.

CHURCHES.	CLERKS.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.
Bear Swamp,	J. W. Powell,	11	2	1	....	....	....	20	30	50	$2 00	J. G. Barkley.
Brown's,	Jno. Watson,	5	4	1	1	....	2	46	115	161	4 50	N. A. Purefoy.
Cyprus Chapel,	W. H. Stallings,	1	....	....	1	....	1	11	4	15	1 50	M. D. Freeman.
Enon,	W. H. Bobbitt,	2	1	....	....	....	....	28	7	35	2 00	T. Wilcox.
Flat Rock,	R. H. Timberlake,	....	....	3	3	....	1	100	40	140	3 00	R. B. Jones.
Franklinton,	A. D. Ellis,	....	....	....	....	....	....	18	4	22	1 50	W. M. Wingate.
Gardner's,	T. M. Egerton,	3	....	4	....	....	....	64	32	96	3 00	N. A. Purefoy.
Haywood's,	G. W. Macon,	12	2	1	....	....	2	72	46	118	3 00	T. Wilcox.
Henderson,	G. K. Parham,	....	....	....	....	....	....	....	....	....	....	W. T. Brooks.
Hickory,	G. W. Powell,	....	1	....	....	....	....	19	7	26	1 50	M. Bennett.
Louisburg,	A. G. Jones,	10	....	....	....	....	....	35	85	120	3 00	G. M. L. Finch.
Maple Spring,	W. D. Webb,	2	1	2	....	1	....	68	28	96	4 00	G. M. L. Finch.
Peach Tree,	N. W. Boddie,	2	4	2	....	....	2	180	90	270	4 00	W. H. Edwards.
Perry's Chapel,	A. C. Perry,	....	2	3	....	....	....	35	110	145	4 50	N. A. Purefoy.
Poplar Spring,	J. H. Cheves,	....	....	6	....	....	6	243	89	332	3 30	M. D. Freeman.
Red Bud,	J. Lancaster,	10	....	1	1	....	1	....	....	120	4 00	G. M. L. Finch.
Red Oak,	W. L. Edwards,	1	2	....	....	....	....	31	2	33	1 00	J. G. Barkley.
Reedy Creek,	T. J. Pitchford,	1	2	1	4	....	4	58	127	185	3 09	T. Wilcox.
Salem,	D. L. Hardy,	....	....	....	10	....	3	38	23	61	2 00	
Sandy Creek,	N. Davis,	2	....	1	1	....	2	140	25	165	3 00	T. Wilcox.
Sharon,	R. J. Perkinson,	....	....	....	....	....	....	38	7	45	1 55	J. B. Solomon.
Wake Forest,	G. S. Jones,	....	....	....	....	....	....	83	24	107	3 00	W. M. Wingate.
Warrenton,	G. R. Sledge,	38	5	*37	10	....	....	76	3	79	2 50	J. B. Solomon.

*Dismissed to form the new church at Sharon.

APPENDIX.

A.

REPORT ON FOREIGN MISSIONS.

An argument, at this late day, in favor of the validity of the christian Missionary enterprise, would be a useless work, an attempt to prove what is taken for granted. Since the command was given, "go ye into all the world and preach my gospel to every creature, and lo! I am with you even to the end of the world," there ought to rest no reasonable doubt upon the mind of any sincere enquirer after truth, that every proper effort to spread the knowledge of Christ's salvation, over the face of all the earth, will meet the approval of our Savior. Arguments of this kind are not what is wanted. Something that will arouse us to a sense of our duty, that will cause us to reflect, to appreciate the solemn responsibilities which rest upon us, can alone meet the necessities of the case. And what can we say to those who have vowed to God, about the propriety of paying their vows to the Most High? What shall we, as christians, say to christian men and women about christian duty? The duty to give, the way to give, and the blessedness of giving, are plainly placed before us all in the sacred scriptures. Remember the words of our Lord, how he said, "it is more blessed to give than to receive." The Apostle Paul said, "Know ye Philippians, that on my departure for Macedonia, no church communicated with me as concerning giving and receiving but ye only, for even in Thessalonica ye ministered once and again to my necessities." These things are plain to us all, and every one of us, if directly and personally appealed to, will acknowledge the obligation. Then why is it that so little is done, so little interest apparently felt? Several reasons may be assigned. We will mention only two or three at present. 1st, We have no systematic plan of contributing. We do not now refer to any plans of the B. S. Convention, but to plans in the individual churches. Many other defects may exist, but it is a prominent one, we imagine, in most of our churches, that there is no such thing as systematic benevolence. We are free churches, and a free people. We have none but Christ to lord it over us,—none but our consciences to dictate to us when, how, or how much to give, and we are sometimes inclined to think that this very liberty of ours proves a stumbling block to some of us, rendering us careless, neglectful, indifferent. But remember that each one of us is to give an account of himself to God, each to answer for himself and not for another. Remember also that the greater our

personal individual liberty and freedom of action may be, in just the same proportion do our personal obligations, our individual responsibilities, weigh upon us with the greater force. Again: Twelve months since, it was suggested to the churches that they set apart some special day for attention to this thing. Whether this suggestion has been generally adopted, we cannot say; but we may, with much safety, conclude that the churches will travel but slowly in the path of duty, when the ministers in charge fail to lead the way. We suppose that this duty more especially devolves upon them; and if no time better accords with their convenience, we would say, let the ministers, when the churches are in council preparing for the business of our Association, call attention to this particular business. In this way each member would have an opportunity to discharge his duty, and not throw upon the shoulders of the delegates a burthen (for some do consider it even a burthen) which ought to rest equally upon all. Ministers, also, if they would pay more attention to this business at home where those are who need their exhortations, would feel less necessity to expatiate on the subject here. These are thrown out as suggestions only, for it is obvious that each church will and ought to follow whatever plan may prove best and most convenient for itself.

If these remarks shall lead to the adoption of any plan at all, our object will be accomplished. We could not if we would, and would not if we could, impose any plan or mode of action. We are a free people, and for this very reason ought we to remember that free-will offerings are the more acceptable in the sight of God.

THOS. J. PITCHFORD.

B.

REPORT ON SABBATH SCHOOLS.

We state with regret and shame that there are, within the bounds of our Association, only three* Baptist Sabbath Schools, one at Warrenton, one at Louisburg, and the other at Red Oak. It is worthy of enquiry whether it *can* be that we earnestly desire the progress and prosperity of Christ's Kingdom among men when we thus wilfully and flagrantly neglect one of the most potent and God-blessed instrumentalities which the church ever employed. That Sabbath Schools have been signally blessed as a means of benefit to the souls of men and the cause of benevolence, is a fact too well established to admit of argument. That their tendency, when properly conducted, is always good, is admitted by all. And that any church capable of sustaining,

*We are happy to state that each of the new churches, Wake Forest, Franklinton, Henderson and Sharon, received at our present session, has a Sabbath School. Is there nothing in this fact savoring of a providential hint, to use no stranger terms, to the older churches? CLERK.

with respectability, organization, as such, has within it the means of sustaining also a Sabbath School, cannot be successfully denied. We have then means of extensive usefulness, of undoubted propriety, and sanctioned by the smiles and approbation of Him whom we profess to serve and obey, lying idle and unemployed in our hands. How, with such neglect, can we anticipate the welcome plaudit "Well done good and *faithful* servants?"

We purposely refrain from arguing the importance and practicability of Sabbath Schools, because to do so would seem a reflection upon the intelligence of the Association. Every body knows that Sabbath Schools are important and practicable, and that their neglect is ascribable to indolence and indifference. In conclusion, we would request the churches to ponder the following facts:

1. The institution of Sabbath Schools possesses the rare excellence of being *purely benevolent.* The facilities which it offers, the labor of its officers and teachers, are all gratuitous.

2. Every member of the church and congregation can find employment in it either as teacher or pupil.

3. It offers its benefits to many whom no other means would reach.

4. The exercise of teaching Sabbath School is most salutary in promoting the spiritual progress and christian enjoyment and efficiency of those who engage in it.

5. Sabbath School scholars, when gathered in to the church, make the most active and valuable members. For these reasons and many others which our limits forbid, let us unanimously resolve to request every church within our bounds, which has heretofore been negligent in regard to this matter, to use its best endeavors to establish a Sabbath School during the ensuing year and report progress at next Association.

Respectfully submitted. G. M. L. FINCH.

D.

REPORT ON PERIODICALS.

What is it that renders man, of all the animal creation alone, capable of an infinite progression and development? It is not alone his powers of understanding and reasoning, nor even the religious principle that dwells within him; but it is his peculiar power to make sensible and communicative the creations of these faculties by the agency of speech, and to represent this speech by visible signs to his fellow man in other regions and in after times: it is by intercourse and communion of mind with mind, by consultation, by union of effort, each supplying the deficiency of the other in knowledge or in action; working together in love.

In 1619, a new era was inaugurated in this department of man's progress, by the constitution of the first newspaper press in the

English language. The degree of perfection which has been attained since that time in the art of printing; the increased facilities for disseminating the productions of the press, has constituted the periodical newspaper the great machine for carrying on that intercourse which, during the last half century, has accomplished such wonderful progress in civilization. Whatever achievement is made in art or science by one man or community is immediately taken up by this vehicle of knowledge, and borne to every part of the civilized world to subserve the good of the whole human race. Whenever great enterprises are on foot, the knowledge and wisdom of the whole earth are assembled upon the printed page and brought to bear upon the fortress of nature, until she surrenders her secrets to the united mind of man. The sentiments of the wise and good, not only of one province or nation, but of the whole human race may be collected and brought to bear upon any question that deeply concerns the welfare of any one community.

Man is thus advancing towards the goal of that destiny for which he set out when expelled from the garden of Paradise, "to replenish and subdue the earth," and to restore that union among the children of men, which was destroyed by the confusion of language on the plain of Shina; not to make a name to himself but with their hearts united to build a temple in which the name of Christ shall dwell forever. God has established a foundation for this temple, and formed a plan by which it is to be erected. Other foundations and many different plans have been made by various societies of men. All of which, however, have in view the honor of man, and savor of the self-confidence of those who erected the tower of Babel, and must eventually come to nought. We believe that within the Baptist denomination are to be found those to whom, under the influence of the Spirit of God, the building of this temple is entrusted. Because they alone have not presumed on their own mind, and departed from the plan that God has laid down in his word; and they render all the glory to him who is working in them to will and to do his pleasure. If it be true that the Baptists alone maintain the truth, the whole truth, and nothing but the truth; and that they hold the great Commission to bear the sword of the Spirit, the truth, into all the earth until it shall enter the fortress of every heart, and stay the rebellious principle in the soul of man, until every tongue shall confess the name of Christ, and the kingdoms of this world shall become the kingdoms of God, with what a fearful sense of awful responsibility should they address themselves to the task. As an auxiliary in consummating this divine purpose, the press is of no less importance than it has proved to be in the conquests which have been made in the material world. Why then has it done so little in the accomplishment of this glorious work? Is it not because its pages have been perverted from the purposes of beneficence for

which they were ordained to uses of personal controversy and recrimination between brother and brother? Because those who love peace and harmony in the household of their Master, fear to enter its columns lest they shall be drawn into an unnatural contest with those who profess to love the same truth which they themselves maintain, and the law of Christ, to love one another, should be broken?

Like all other institutions for the evangelization of the world, the religious periodical must be founded upon the great principle of love. It should be a type of the church. Its experience and history should be written upon its pages; the best and wisest men of the denomination should contribute to its columns from their stores of knowledge and treasures of experience, contending earnestly for the faith, diffusing a knowledge of the truth over the benighted regions of the earth, building up the brethren in the faith, strengthening the weak, and comforting the poor and forgotten. "Then the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Respectfully submitted. J. W. POWELL.

D.

CIRCULAR LETTER.

Dear Brethren of the Tar River Association:—

Having been appointed to prepare a Circular to be read at this time, I present you with the following on the subject of prayer.

What is prayer, its necessity, and essential elements?

1. Prayer is a request, a petition, the sincere desire of the heart; it is the imploring of God to grant us blessings or to avert from us evils.

2. Its necessity. There may not be any absolute necessity for prayer; but God, the giver of every good and perfect gift, for very good reasons, no doubt, has made it necessary, or has made it the condition of the reception of many blessings. The Scriptures contain numerous exhortations to pray with the promise of receiving: they give many examples of persons praying and receiving answers to their prayers; all which clearly indicate that God has made prayer a condition of receiving blessings.

God promised certain things to the Israelites and then said, "I will yet for this be enquired of by the house of Israel, to do it for them." "Ask and ye shall receive," "ask that your joy may be full." Jacob, David, Solomon, Paul and others received suitable answers to their prayers. To sum up much in a few words, prayer is necessary, because it is a proper expression of our dependence upon God, and brings the heart into a suitable state for the reception and appreciation of his gifts.

3. Its elements of success. Many pray whose prayers remain unanswered, because they ask amiss: their petitions do not contain the essential elements of prayer. "They, who come to God, must believe that he is a rewarder of them that diligently seek him." They must address God in the name of Christ, and rely upon the Holy Spirit for assistance. Jesus Christ says, when ye pray, say "Our Father who art in heaven." He also says, "If ye shall ask anything in my name, I will do it." Paul says, "Likewise the Spirit also

helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." The essential elements of prayer are,

1. Faith. "Without faith it is impossible to please God." "And all things whatsoever ye shall ask in prayer believing, ye shall receive." "Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." A centurion came to Christ and besought him to heal his servant. "And Jesus said unto the centurion, go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the self same hour." Two blind men followed Jesus, crying and saying, "Thou son of David have mercy on us. And Jesus said unto them, believe ye that I am able to do this? They said unto him, yea, Lord. Then touched he their eyes, saying, according to your faith be it unto you. And their eyes were opened."

2. Forgiveness. Whoever prays to God, must not entertain in the heart ill will or an unforgiving spirit towards others. How can any one expect to be forgiven, who will not forgive others. Jesus Christ says, And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. All who would pray successfully, must cherish a kind and forgiving spirit towards those who have offended them.

3. Fervency. Prayer without an earnest fervent spirit, is little better than solemn mockery: it partakes of hypocrisy: it is drawing near to God with the lips, while the heart is far from him. To pray without fervency, is to ask for what we do not feel the need of. There is wanting one of the most essential elements of prayer. This element blind Bartimeus had. "And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, thou son of David have mercy on me." "The effectual fervent prayer of a righteous man availeth much."

4. Importunity. The importunate spirit is necessary to prayer. God delights in the spirit of importunity. Jesus Christ in his parable of the widow and unjust judge, teaches us that it is an element of success. The judge said, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Jacob wrestled with the man of God till the breaking of the day. And he said, Let me go, for the day breaketh; and he said, I will not let thee go, till thou bless me. Jesus our blessed Saviour, gives us an excellent example of importunity in himself. He went out into a mountain to pray, and continued all night in prayer to God.

5. Submission. We are ignorant, in a good degree, of our real condition and wants. We do not always know what is best for us. We may ask for what, if received, would prove to us the greatest curse. It savours of self will on our part, and a distrust of the wisdom, goodness and faithfulness of God, not to submit without reserve, our wills to the will of God in every petition we ask. How much soever we may desire the things we ask for our-

selves, or others, if we would pray successfully, we must say with Jesus, nevertheless not my will, but thine O God be done.

6. Fasting, in extreme cases. Fasting in connection with payer is an ancient custom; but it is now almost out of use. Fasting humbles the pride of our hearts, gives us to feel our dependence upon God and enables us to pray with success. In the course of our lives, we may meet with difficult cases: such as may be a trial of our faith, and put to a severe test, all the above mentioned elements of successful prayer. In such cases, we must resort to fasting in connection with prayer. A man besought the Lord that he would have mercy on his lunatic son, and told him that his disciples could not cure him.—The disciples enquired of the Lord, why they could not cast out the devil; and he told them, because of their unbelief; and also said, Howbeit this kind goeth not out but by prayer and fasting.

In conclusion, I would add the following remarks:

1. God always hears prayer when it contains its essential elements. He will neither deny himself the pleading of his Son, nor us, if we ask in a proper manner. He invites us to ask that we may receive. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

2. God may not answer our prayers immediately. He will, however, answer them at the right time. He may delay an answer for months, or years, or even long after we are dead. We have need of patience after that we have done the will of God, that we may wait for his blessings. "And let us not be weary in well doing: for in due season we shall reap, if we faint not."

3. God may not always grant us precisely what we ask. It may not be in accordance with his will: but he will give us either in kind or quantity when we ask him aright. He will either give us what we ask, or an equivalent to what we ask. Paul besought the Lord thrice that the thorn in his flesh might depart from him: but it was not the will of God; he gave him what was equal to its removal. He said unto him, "My grace is sufficient for thee."

4. If what has been said is true, prayer is an essential means, and ought not to be neglected. Much time and breath has been spent in vain: therefore, consider the nature, necessity, and essential elements of prayer, that you may ask and receive; for many ask and receive not, because they ask amiss.

N. A. PUREFOY.

MINUTES

OF THE

HIRTIETH ANNUAL SESSION

OF THE

Liber Baptist Association,

HELD WITH THE CHURCH AT

aklinton, Franklin Co., N. C.,

August 23, 24, 25, 1860.

RALEIGH:
TED AT THE BIBLICAL RECORDER OFFICE.
1860.

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OF THE

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HELD WITH THE CHURCH AT

Franklinton, Franklin Co., N. C.,

August 23, 24, 25, 1860.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1860.

Proceedings.

FRANKLINTON, August 23rd, 1860.

The minister and his alternate appointed at the last session to preach the introductory sermon being absent, that service was performed by Rev. J. S. Walthall. Text, 1st John 3 : 3 —"And every man that hath this hope in him purifieth himself even as he is pure."

After recess, the Association convened, and after some seasonable remarks by the Moderator, was opened with prayer by Rev. J. B. Solomon.

Brethren W. D. Coppedge and J. A. Egerton were appointed a committee on Finance, and Rev. J. B. Solomon reading Clerk.

The letters from the churches were then read, and the names of the delegates present enrolled as follows:

CHURCHES.	DELEGATES.
Antioch,	H. A. Sledge, John Aycock.
Bear Swamp,	
Brown's,	John Watson, Nat. Allen, T. Allen.
Cypress Chapel,	Wm. Wilder.
Enon,	
Flat Rock,	J. J. Freeman, Robert Hicks, Jones Cook.
Franklinton,	S. D. Bevis, W. H. Mitchell, B. C. Williams.
Gardner's,	J. H. Nicholson, R. A. Shearin.
Haywood's,	Nat. Macon, E. Green, S. Marshall.
Henderson,	C. B. Champion.
Hickory,	G. W. Powell, L. M. Conyers.
Louisburg,	T. T. Clifton, J. J. Harper.
Maple Spring,	W. D. Webb, W. B. Uzzell, Harvil Harris.
Peach Tree,	L. Bartholomew, W. H. Gay, M. Sykes.
Perry's Chapel,	E. Gill, J. W. Wilder, W. D. Spruill.
Philadelphia,	T. Hedgpeth, J. Brown, H. G. Leonard.
Pleasant Grove,	W. Colston.
Poplar Spring,	J. L. Cheves, W. B. Chamble.
Red Bud,	W. D. Coppedge, A. D. Williams, B. S. Lancaster.
Red Oak,	J. F. Barkley.
Reedy Creek,	T. J. Pitchford, M. C. Duke, Mat. Duke.
Salem,	D. L. Hardy.
Sandy Creek,	W. Cooper, J. Overton, Parker Murphey.
Sharon,	B. L. Perkinson, G. W. Nicholson, J. J. Barrow.
Wake Forest,	J. L. Carroll, W. G. Simmons, J. H. Dunn.
Warrenton,	J. A. Egerton, J. B. Solomon, J. B. Harris.
Wilson,	J. H. Freeman.

The Association was then regularly organized by the re-

election of former officers, viz: Dr. T. J. Pitchford, Moderator, Eld. G. M. L. Finch, Clerk and Treasurer.

Letters, with church covenants and articles of faith, were received from the churches at Wilson, Pleasant Grove and Antioch, petitioning for membership in this Association; and, after due examination, on motion, the churches were unanimously received, the Moderator extending to the delegates the right hand of fellowship.

The usual invitation extended to visiting brethren was accepted by Elder J. S. Walthall and brother S. S. Biddle from Union Association; Elders T. E. Skinner and J. S. Purefoy, and brethren I. Winston and Robert Trawick from Raleigh Association; Elder John Mitchell from Beulah; Elder H. Petty from Pamlico; Elders W. A. Atkinson, E. F. Beachum, and brethren E. Winston, J. Y. McGeehee, J. Y. Moss, and E. Dalby from Flat River; and Elder J. J. Lansdell, Agent for Southern Baptist S. S. Union.

Appointed as committee of Arrangements brethren J. B. Solomon, J. A. Egerton and Nat. Allen.

On motion, the pastor, delegates and deacons of this church were appointed to supply preaching during the session.

On motion, adopted the following order for daily sessions: Meet at 9 A. M., call off at 12 1-2; meet again at 3 P. M., adjourn at 5 1-2.

Ordered, that the Denominational Sermon be preached at 11 o'clock, A. M., on Saturday, and that the Conventional Sermon be preached at 11, on Sabbath.

On motion, adjourned till 9 o'clock to-morrow.

Prayer by Elder J. J. Lansdell.

FRIDAY MORNING.

The Association met according to adjournment.

Religious exercises were conducted by Elder S. Wait.

The Committee of Arrangements reported an order of business, which was received and adopted.

Elder T. E. Skinner stated that he was Agent for the Raleigh Baptist Female Seminary, and asked time to present its claims. The request was granted, and he delivered a very interesting and elaborate argument on the subject of denominational education, and was followed by Elders Finch, Wingate, Wait, Purefoy, Solomon, Walthall and Mitchell, urging the necessity of the Raleigh School, and the duty of N. C. Baptists to lay hold and build it. At the close of the discussion, a subscription was made amounting to $1,100.

Appointed brother J. A. Egerton to audit the accounts of the Treasurer.

Brethren visiting other Associations were called on to report. No report made.

The following was unanimously adopted:

Resolved, That we have heard with much pleasure of the liberal efforts made by our brethren in Raleigh to establish at that point a first class Baptist Female School: that we regard such an enterprise at that place as a *denominational necessity*, and commend it to the favorable consideration of our brethren.

Resolved, That the next session of this Association be held with the church at Maple Spring, commencing Thursday before the 4th Sabbath in August next.

The report on Foreign Missions was read, and after remarks by Elders Solomon, Wingate, and others, was adopted. (See Appendix A.)

The report on Sabbath Schools was read and adopted. (See Appendix B.)

The report of the Committee on Itineracy was read, and elaborately discussed; when, on motion, the subject was ordered to lie over till to-morrow, and brethren Wingate, Bevis and J. A. Egerton were appointed a committee to consider and report a plan of operation. (See Appendix F.)

Adjourned. Prayer by Elder Solomon.

SATURDAY MORNING.

The Association met at the appointed hour.

Religious exercises by Elder W. T. Brooks.

The committee appointed on yesterday to report a plan of operation in regard to Itineracy, submitted the following, which was read and unanimously adopted:

WHEREAS, We conceive that a more general interest would be awakened in our churches on the subjects of Itineracy and Colportage, by the appointment of not more than one brother from the same church on the Executive Committee; therefore,

Resolved, That a committee of seven brethren, instead of five, be selected from an equal number of churches, who shall constitute an Executive Board, and that the Moderator of this Association shall be the chairman of this committee.

Resolved, That this Board shall be empowered to collect and disburse funds, to appoint Missionaries and Colporters, to fill vacancies which may occur during the intervals of the Association, and that it be authorized to act in conjunction with or independently of the Board of the Baptist State Convention.

Resolved, That it be recommended to this Board to meet at least quarterly at such times and places as it may appoint. And at such meetings, that it shall keep a record of its proceedings, receive reports of its Missionaries and Colporters, and stimulate by its presence and efforts the missionary zeal of the churches.

Resolved, That the churches of this Association be affectionately requested to send up at or before the next meeting of this body a largely increased contribution to the objects of this Board, that it may be able to act with more zeal and efficiency in supplying the great destitution within our bounds.

Respectfully submitted, W. M. WINGATE, Ch'm.

On motion of brother W. T. Brooks, the thanks of this

body were voted to the Executive Committee for the faithful manner in which they have discharged their duties.

The brother appointed to write on State Missions, offered a partial report which was received, and he instructed to finish it and append it to the Minutes. (See Appendix C.)

The report on Ministerial Education was received and adopted, and ordered to be appended to the Minutes. (See Appendix D.)

The Circular Letter was read, adopted, and ordered to be printed. (See Appendix E.)

TREASURER'S REPORT.

Cash received for Minute fund at last session,		$62 61
Surplus in hand,		8 88
		$71 49

DISBURSEMENTS.

Printing Minutes,	$27 00	
Postage,	18	
Clerk's Pay,	15 00	42 18
		$29 31

In hand for Itineracy, $20.

AUDITOR'S REPORT.

I have examined the Treasurer's account current, and find all his items supported by good and proper vouchers.

J. A. EGERTON, Auditor.

On motion, brethren G. M. L. Finch, J. A. Egerton and G. W. Powell, were appointed a committee to nominate ministers to preach stated sermons at next session of the Association, who reported the following nominations, which were adopted:

To preach the Introductory Sermon, Elder J. G. Barkley.
Alternate, " T. Wilcox.
" " the Conventional " " W. T. Brooks.
Alternate, " R. B. Jones.
" " Denominational " " W. M. Wingate.
Alternate, " J. S. Purefoy.

The Moderator announced as the members of the Executive Board, brethren J. A. Egerton, Jno. Watson, G. W. Nicholson, W. D. Coppedge, Chas. Egerton, G. M. L. Finch and L. M. Conyers. [The Moderator explained that it would be

impossible for him to attend the meetings of the Board, he had therefore taken the liberty to substitute the name of another brother in the place of his own as chairman of the Board.]

The committee on fund for the relief of indigent ministers, &c., was called on to report. No report was offered. The same committee was continued, and pastors were requested to urge this matter upon the attention of the churches.

The 2d resolution on this subject, found on page 6 of Minutes of 1859, was so changed as to read as follows:

Resolved, That this fund be raised by bond or cash donations—that the bonds be given to a Trustee appointed by this body, who shall give such bond to the body as may be deemed expedient, and that not more than one fourth of the principal, together with the interest due, shall be appropriated during any one year.

FINANCIAL REPORT.

Received on Minute fund,		$68 80
" " Fund for the relief of indigent ministers and families from church at Franklinton,	$14 80	
From the church at Flat Rock,	5 00	
		19 80
" For Colportage from the church at Poplar Spring,	$ 5 00	
From the church at Franklinton,	10 00	
		15 00
" The objects of the Convention contributed by Adolphus G. Jones for Education,	$ 1 50	
" " Foreign Missions,	2 00	
Contributed by Pleasant Grove church for Foreign Missions,	2 50	
" " " State Missions,	2 50	
" Flat Rock church " "	10 00	
" Antioch " " "	5 00	
		23 50
Total amount,		$127 10

Submitted by JAS. A. EGERTON, Ch'mn.

Appointed to write for next session—
Circular Letter—W. T. Walters.
On Foreign Missions—S. D. Bevis.
" State Missions—G. M. L. Finch.
" Sabbath Schools—W. T. Brooks.
" Periodicals—J. B. Solomon.
" Ministerial Education—Chas. Egerton.
" Colportage—N. A. Purefoy.

On motion, appointed brother D. L. Hardy a committee of one, to confer with brother B. D. Rice in regard to the balance due on his subscription to the scholarship at Wake Forest College.

The churches at Franklinton, Flat Rock and Wake Forest having petitioned for letters of dismission to aid in the formation of a new Association, the following resolutions were adopted:

Resolved, That this Association regrets the movement on the part of the churches applying for letters to form a new Association, and earnestly recommends said churches to reconsider the matter.

Resolved 2nd, That in the event said churches shall think proper to continue their application, the Clerk of this Association is hereby authorized to furnish said churches with letters of dismission.

Ordered, that the Clerk have 900 copies of the Minutes printed, and that he receive $15 for his services.

The following resolutions were unanimously adopted:

Resolved, That this Association is much gratified at the enlarged and improved condition of the *Recorder*; that we are highly pleased at the Associate Editor's course in the conduct of the paper with Bro. James, and recommend an earnest effort to increase the list of subscribers.

Resolved, That the thanks of this body are hereby tendered to the brethren and citizens of Franklinton and its vicinity, for the very kind and generous hospitality with which they have entertained the Association during its present session, and also to our Methodist brethren for their kindness in offering us their house of worship.

On motion, adjourned to meet with the church at Maple Spring, in Franklin county, Thursday before the 4th Sabbath in August, 1861.

Religious exercises by Elder Wingate.

T. J. PITCHFORD, Mod'r.

G. M. L. Finch, *Clerk.*

NAMES OF MINISTERS AND THEIR POST OFFICES.

Ordained Ministers.

W. T. Brooks,	Forestville,	N. C.
J. G. Barkley,	Rocky Mount,	"
R. W. Delbridge,	Castalia,	"
Wm. Dent,	Louisburg,	"
N. A. Purefoy,	Warrenton,	"
G. M. L. Finch,	Louisburg,	"
R. B. Jones,	Forestville,	"
Wm. Royall,	Forestville,	"
L. C. Perkinson,	Warrenton,	"
J. B. Solomon,	Warrenton,	"
S. Wait,	Forestville,	"
J. A. Stradley,	"	"
W. T. Walters,	"	"
T. Wilcox,	Brinkleyville,	"
W. M. Wingate,	Forestville,	"

Licentiates.

F. A. Belcher,	Forestville,	"
Jno. L. Carroll,	"	"
W. R. Gaultney,	"	"
G. Lewis,	Louisburg,	"
E. A. Poe,	"	"
R. R. Savage,	Forestville,	"
D. Wester,	Louisburg,	"

STATISTICAL TABLE.

CHURCHES.	CLERKS.	Baptized.	Received by Letter.	Dismissed by Letter	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.	Sabbaths for Regular Preaching.
Antioch,	H. A. Sledge,	4	....	....	1	....	....	58	5	61	$ 2 00	R. W. Delbridge...	4th
Bear Swamp,	J. W. Powell,	....	....	1	....	....	1	19	30	49	2 00		
Brown's,	John Watson,	31	....	4	....	....	....	61	145	206	4 00	N. A. Purefoy,	2nd
Cypress Chapel,	W. H. Stallings,	4	....	....	....	....	1	13	6	19	1 50	M. D. Freeman,	3rd
Enon,*	W. H. Bobbitt,	....	....	....	....	....	....	32	7	39	.....	T. Wilcox,	3rd
Flat Rock,	W. A. Mitchell,	14	3	1	5	....	2	102	37	139	3 00	R. B. Jones,	2nd and 4th
Franklinton,	A. D. Ellis,	1	2	2	....	....	2	16	9	25	1 50	W. M. Wingate,	1st
Gardner's,	T. M. Egerton,	4	....	1	1	....	1	59	37	96	3 00	N. A. Purefoy,	3rd
Haywood's,	G. W. Macon,	8	2	3	1	....	1	77	52	129	2 50	T. Wilcox,	1st
Henderson,	S. J. Parham,	2	3	1	....	....	....	11	7	18	2 00	W. T. Brooks,	1st
Hickory,	L. M. Conyers,	....	....	1	....	....	1	17	7	24	2 00	M. Bennett,	1st
Louisburg,	S. T. Wilder,	1	3	2	2	....	1	30	86	116	3 00	W. M. Wingate,	3rd
Maple Spring,	W. D. Webb,	1	....	....	1	....	....	44	34	79	3 00	G. M. L. Finch,	4th
Peach Tree,	W. H. Gay,	4	1	27	2	....	2	158	98	256	4 00	J. G. Barkley,	1st
Perry's Chapel,	W. D. Spruill,	....	....	2	....	....	....	31	52	83	3 00	J. S. Purefoy,	4th
Philadelphia,	B. F. Drake,	11	3	....	....	1	....	32	3	35	2 00	R. W. Delbridge,	4th
Pleasant Grove,	N. W. Boddie,	6	3	....	....	....	1	28	.....	28	2 00	R. W. Delbridge,	3rd
Poplar Spring,	J. H. Cheves,	9	....	6	8	....	2	230	79	309	2 50	M. D. Freeman,	2nd
Red Bud,	P. Nichols,	3	2	5	....	....	1	.....	.....	109	4 00	R. W. Delbridge,	2nd
Red Oak,	W. F. Doles,	2	....	2	1	....	1	35	2	37	1 75	J. G. Barkley,	3rd
Reedy Creek,	T. J. Pitchford,	3	....	2	1	....	1	56	130	186	3 00	N. A. Purefoy,	4th
Salem,	D. L. Hardy,	2	....	....	1	....	1	30	22	52	1 00	J. G. Barkley	4th
Sandy Creek,	N. Davis,	....	....	....	....	....	2	168	29	197	3 00	....	3rd
Sharon,	R. J. Perkinson,	11	1	1	3	....	....	64	9	73	3 00	J. B. Solomon,	4th
Wake Forest,	J. L. Carroll,	24	17	8	1	....	....	45	44	89	3 00	W. M Wingate,	4th
Warrenton,	G. R. Sledge,	7	6	12	1	2	....	88	15	103	5 00	J. B. Solomon,	1st, 2nd and 3rd
Wilson†,	I. Harris,	....	....	....	....	....	....	.....	.....	.....	2 00		

*Not represented—statistics of last year continued. † No statistics furnished.

Appendix.

A.

FOREIGN MISSIONS.

The difficulties which hinder the success of Foreign Missions seem not so much to be overestimated, as misapprehended. These difficulties, if I mistake not, are placed somewhere in *the foreign field*. Some, startled by the *magnitude* of the work, see no practicable way of reaching the millions who are without the gospel. Others are dismayed in view of the *inaccessibility* of the heathen; and imagine that in their ignorance and idolatry, and under their various forms of religious belief, the gospel cannot affect them.

The *first* ought indeed to convince us of the folly and absurdity of undertaking such a work with meagre pittances and ordinary sacrifices, but should not affect our faith in the final result. The *second* has been shown to be erroneous in every experiment, on every field of labor, where the christian missionary has gone. Indeed nothing in all our operations has been more clearly proved (and nothing has been more encouraging) than that every nation under heaven, whatever their culture, civilization or religion, may be, nay will be evangelized just so soon as the gospel, through its own simple methods, is brought to bear upon them.

The real difficulty, it is to be feared, will be found *nearer home*. It is to be found *in the manner* in which we undertake to carry out a work so great, an enterprise so vast in its conception. And even here, the home difficulty may be misconceived. It is not that we lack the men to go, or the means to send them; for in our Bibles we learn that the primitive churches with not a tithe of the men or means we have, accomplished comparatively a much greater work. With resources of all kinds at hand, fully adequate for this great and inspiring work, it is our sad case to lack the *devotion* which is necessary to call forth either the men or the means that are absolutely required. In speculation we talk of the magnitude of the enterprise, and stagger under the vastness of the con-

ception; in practice, we say we can move it with one of our fingers. We have had fifty years, and have not yet gained the outposts of observation: the Apostles, a mere handful, had in half the time occupied the strongholds in the centers of influence. The Apostles certainly had great faith, but ours verily is the greater; they believed that their work could be done, but done at immense cost in personal sacrifice and self-denial; we believe that a much greater can be done by a mere surplus of men and means—a *convenient waste*, that will not be missed.

Is this the way to conquer a world? Is it not time that we should count the cost, that we make a new reckoning of our mighty work, lest we be as those who go out only to meet defeat? Let us refresh ourselves with the inspiring words with which, in modern times, we set out,—"Expect great things from God," and also "attempt great things for God."

W. M. WINGATE.

B.

ESSAY UPON SUNDAY SCHOOLS.

The professing christian in examining the moral world, and seeing as he does, the great amount of ignorance, irreligion, and total disregard of gospel truth among all classes of the human family, is at once led to devise some plan by which those evils can be reached and overcome.

We have, and have had among us from the earliest settlement of our country, christian denominations, ministers, schools and various societies, all for the reformation of our race, but still the question is, are our means sufficient to meet the great demand? Christian philanthropy answers, no. Our aforementioned means (schools excepted) we find all working with the adult, that portion of our population whose minds have already many unalterable opinions of their own, which have matured into all the isms and schisms of the day, that conflict directly with the teachings of God's word.

Our schools as yet have not paid that regard to the teachings of the Bible which seems to be demanded by our increasing population, and widening territory.

We see our population emigrating to new settled countries, whose industry has begotten wealth, which has engendered luxury and pride; even in our own immediate locality, agriculture and commercial facilities have recently made such

strides as have no parallel in the history of our country, all of which, unless made available to the cause of Christ by judicious action of christians, will certainly weaken the principle of holiness, and even the children of the church will grow up in conformity to the world.

These considerations bring us naturally and immediately to the expedient of Sunday Schools, which I believe to be, and recommend as the best means yet devised for the successful instruction and salvation of our increasing population, except the ministry of the word.

Sound scriptural instruction is what we need, it is all we need for the growth of our church, and the evangelization of our race.

The instructions were given us by Solomon, when he said, "Train up a child in the way he should go, and when he is old he will not depart from it," but we have not heeded those instructions, and it yet remains for us to obey.

Children are both accessible and susceptible of influence, and knowing as we do that the children of to-day are the men and women of to-morrow, if we abandon them to the wanderings of ignorance, or rear them in the want of a biblical education, who can calculate the terrible retribution which will fall not only upon our church, but upon our country as a nation?

Already we begin to estimate results, and to discriminate in society a marked portion, as those who have come out of the discipline of Sunday schools; this, however, is mostly confined to our towns where Sunday schools have been successfully taught for a term of years, and is of itself proof to us that we should go forward with the work throughout our land.

Training the young is preaching the gospel. What we make of our children such will be the hope and safety of our church and country when we sleep to awake no more. Harvest is the infallible revealer of seed time. What we sow, of such we shall certainly reap.

Finally brethren, you that love the face of infant beauty, and cherish your own beloved ones with unutterable yearnings; you who count all that is human near to your bosoms, have mercy upon the offspring of our race, especially those of the poor, the deluded, and the lost. And may God in his unutterable goodness, dispose and enable you to urge forward this great christian enterprise with a zeal such as has never had a precedent.

JAS. A. EGERTON.

D.

MINISTERIAL EDUCATION.

This is a subject on which I conceive much error and misapprehension exist. On the one hand it is made to receive an undue importance, and on the other hand it is too lightly esteemed. In the one case a classical and theological education is held to be indispensable to ministerial success; while in the other case, little or no regard is had to the mental improvement of the minister. And, besides: those who may be said to occupy a middle ground, are, in many cases, destitute of any well defined idea of the real necessities of the case.

Now, to a united and hearty action in the matter, so far, at least, as we are concerned, it is necessary, in the first place, to gain some definite idea of what is demanded; and in the next place, determine *how* that demand is to be met.

It is *not* contemplated in *our* operations to supplant those brethren whose means of education have been limited. To these we should give all honor, if they be true ministers in other respects. And should it result in limiting their influence, the cause will be, not so much in the education of others, as in the demands of the age and country in which we live. Nor is it proposed to educate men to make preachers of them. It is not expected, nor contemplated to make men ministers by educating them. But we propose to help to educate the young brother who is *already* an acknowledged minister by licensure, and who desires to fit himself for more extended usefulness, so far as human instrumentalities are favorable to this end. How far this may be is left to each one to judge. This view of the case corresponds with the or-organiz law of the Baptist State Convention of North Carolina. That says: "The primary objects of this Convention shall be the education of young men *called of God to the Gospel ministry, and approved by the churches to which they respectively belong*," &c. Here the Divine call is *primary*, and approval by the church to which the brother belongs is absolutely essential to the benefits of this branch of our labor. The call is judged of by the church as in any other case of ministerial call. Nor does the system admit of any other construction. Piety and the Divine call to this work are rendered necessary to its benefits, and no more is proposed to be done than to give aid to the brother called, as Aaron was made the help and spokesman for Moses.

But on the other hand we may fail to observe a just limit to

this work, and presume to fit out the young man as a mere machine, or at most as the parrot is made to say "pretty Pol." We may fear that our young ministers shall be served to a so-called system of theology, without a due and careful *personal* examination, and original study and construction. We may send out a class of ministers with the marks of the school in which they have been educated as distinctly and palpably drawn as were those of Alexandria.

This is in the opinion of your committee a result to be feared and shunned. Let us never be parties in any system of ministerial education which shall *fit on* any system of Theology to the pulpit. Let there be independent personal investigation of the doctrines of christianity made by all who would become its ministers; or at least, let us give our influence to that system of education which encourages such investigation. Thus shall we impart needed information and mental strength, and fit, as far as human agency *can*, the mind of the pupil to grapple with the grand truths of christianity, and to meet triumphantly the cavils and sophistries of infidelity and scepticism. That this desirable result may be reached, the education of the minister should embrace a thorough acquaintance with the Latin, Greek and Hebrew languages; with Ecclesiastical History, and Eastern Archæology. In order to a sure defense of Bible truth and teachings against the attacks of infidelity the defender must, at least to some good degree, be pretty familiar with these subjects. But again: Infidelity having been forced to abandon positions formerly thought impregnable, has in latter days taken refuge behind the deductions of modern Geologists, and now openly declares the Bible false in its account of the mundane creation. How can the scientific infidel be met but by one equally well-skilled in science. And if we would wrest the weapon thus forged from the hand of the enemy, we must ourselves understand the science on which it depends. But a thorough knowledge of Geology involves also a knowledge of comparative Anatomy, Mineralogy, Botany and Physical Geography. Our defender too must possess a knowledge of the rules of logic, so as that he may not ignorantly give his adversary the advantage in the argument. The contest for the truth of Revelation will, for years to come be waged in the realms of the natural sciences, and the disputant who is ignorant of these will find himself laboring under serious if not fatal disadvantages.

The question, then, for us to determine, is whether we will give the enemies of the truth such odds against us. I feel

that we *should not, and will not.* But how shall it be prevented? The answer is plain. We must see to it that our young ministers be *thoroughly educated.* Not furnished with a certain cast of *doctrines* by the schools, but furnished with a well-trained and well-stored mind. Give this training to the mind, with the gifts and graces of the Holy Spirit in their hearts and the word of God in their hands, and then, and *not till then* will they be fully prepared to go forth in the defense of the gospel.

If it be asked whether it is expected and contemplated to give *all* ministers this thorough training? I answer: We do not see that any *evil* would come out of it if we could. But then I do not know that it is either practicable or desirable.

The opinion of your committee is that it is possible to be guilty of a waste of time and means, to undertake to make all ministers as thorough scholars as indicated above. I recommend the adoption of the following:

Resolved, That we hail with pleasure the establishment of educational facilities for our young ministers, and consider Wake Forest College of N. C. and the Greenville Theological School, S. C., as affording ample facilities for their thorough education.

Resolved, That we urge upon our brethren the importance of contributing funds to support our beneficiaries.

All of which is respectfully submitted,

J. B. SOLOMON.

E.

CIRCULAR LETTER.

The duties which rest upon the disciples of Christ may be classified according to the objects to which they are directed. There are some which we owe to ourselves; some are directed to those, of our fellow creatures, who are connected with us in the several domestic relations; some, again, embrace the poor and distressed; others comprise those with whom we have social and civic relations; others, still, are world-wide in their application. Divine authority enjoins upon us the performance of these diversified duties; and God will hold *him* to a strict account who dares to disregard any of his requisitions.

The present article will be restricted to the examination of those duties which devolve upon us as members of the Christian church. The church was instituted by Christ, who is declared to be the Head of the church. The design of its formation is obvious. It assembles together believers to unite in social prayer and praise, whereby faith is confirmed and zeal inflamed. It constitutes an equitable tribunal, by which

difficulties and dissensions among brethren may be properly adjusted. It enables christians by associated effort to maintain the regular ministration of the gospel, whereby the feeble saint is strengthened, and the sinner warned. It is the means of collecting men on the Sabbath day under circumstances calculated to arrest the current of worldly thoughts, and induce them to pause and reflect for a time upon the momentous issues of eternity. In it christians may most successfully cooperate in executing the great commission, "Go into all the world and preach the gospel to every creature." In fine, it serves constantly to remind all of the necessity of personal religion in order to secure the life to come.

Many church members seem to forget or to underrate the transcendent objects contemplated in the organization of an external church. They often disobey the scriptural injunction, "Forsake not the assembling of yourselves together." They imagine that private prayer, and the reading of sermons are good substitutes for public worship, not remembering that live coals when separated, soon cease to glow. Those who decline to meet regularly with their church invariably lose interest in its welfare. Their attachment to it is weakened, and their respect for its members impaired. Should they have a difficulty with a brother, they have not confidence in the wisdom, integrity and impartiality of the tribunal commissioned to settle it. The judicature of divine appointment is accordingly repudiated, and an appeal is made to the secular courts. This procedure involves the honor of the bride, the Lamb's wife, and is derogatory to the character of the saints whom God hath appointed to judge the world.

Since it is designed that the christian church shall keep alive an effective ministry of the word, by which the world is to be regenerated, it is proper for us to inquire whether our obligations in this particular, are understood and fulfilled.—Many of the churches send up to the Association their annual letter in which they complain of general spiritual declension, and ask for intercessory prayer on their behalf. Their statistics indeed prove that, instead of waging any aggressive warfare with the powers of darkness, they are actually contracting their lines and becoming more imbecile and despirited.—On inquiry, it will be found, in almost every instance, that the members of these lukewarm churches have been unfaithful in the discharge of their duties to the gospel ministry.—They have been content to have *one* Sabbath appropriated to the ministrations of the sanctuary, and *three* to counteract

their sacred influences. They have been satisfied to make their monthly preacher a compensation for his time, in going to and from the church, but none for the period which should have been spent in preparing himself for his work.—His most zealous efforts have been oftener followed by criticisms than encouraging words. If he be an illiterate man, they make no endeavor to afford him time and means for mental improvement.

Perhaps some churches complain that there is an insufficiency of able ministers for all to be supplied with effective weekly preaching. This complaint is indeed well-founded; but whose fault is it? Have they prayed the Lord of the harvest to send forth laborers? Surely He has not failed to give talents which, when properly developed, will be adequate to the accomplishment of his own work. Have the churches exerted themselves in evoking these hidden talents? Have the members of the church encouraged their young men to lead in social prayer meetings, and to speak a word of exhortation? In the feeblest churches, there are doubtless young brethren of sufficient endowments, if rightly improved, to become competent licentiates, and even ordained ministers. Let every church member ask himself whether he has discharged his duty in praying and laboring to secure well-qualified workmen in the vineyard of the Lord.

Finally, the church has been intrusted with the responsible work of saving souls. It is the luminary whose bright effulgence is to dispel moral darkness, and usher in the millenial day. Its members should inquire whether their action as a church is such as to convince men of the reality of the truths of the gospel, and of their saving efficacy. And, since every tree which bringeth not forth good fruit is hewn down, we should diligently consider whether the individual organization, to which we may happen to belong, is really shedding a vivifying and sanctifying influence upon a world lying in wickedness. The hundred and twenty weak and despised disciples in the upper chamber hesitated not to institute measures for the universal diffusion of the knowledge of salvation. May not each church, however humble in its own estimation, and feeble in the estimation of others, effect *something* which under God may be instrumental in pulling down the strongholds of Satan?

W. G. SIMMONS.

MINUTES

OF THE

THIRTY-FIRST ANNUAL SESSION

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

MAPLE SPRING, FRANKLIN CO., N. C.,

August 22, 23, 24, 1861.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1861.

Proceedings.

MAPLE SPRING, Thursday, August 22, 1861.

The Introductory sermon was preached by Rev. J. G. Barkley. Text, Mark 16th chap. 15th and 16th verses—"Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

After recess, the Association convened.

The former Moderator boing absent, brother A. G. Jones was appointed Moderator pro tem.

Brethren J. A. Egerton and G. W. Powell were appointed a committee on Finance.

Brother N. A. Purefoy was appointed reading clerk.

The letters from the churches were then read, and the names of the delegates present enrolled as follows:

CHURCHES.	DELEGATES.
Antioch,	J. S. Smith.
Bear Swamp,	T. Wilcox, J. H. Quarles.
Brown's,	J. Watson, S. Perdue, T. Allen.
Cypress Chapel,	W. Crowder, W. B. Stallings.
Enon,	John Bobbett, J. W. Riggan.
Gardner's,	E. C. Shearin.
Haywood's,	P. J. Dement, A. A. Hunt.
Henderson.	
Hickory,	G. W. Powell, L. M. Conyers.
Louisburg,	J. J. Harper, C. J. Egerton, A. G. Jones.
Maple Spring,	M. Baker, E. J. May, G. M. L. Finch.
Peach Tree,	L. Bartholomew, J. H. Wheless, W. J. M. Boon.
Perry's Chapel,	A. C. Perry, C. W. Egerton.
Philadelphia,	N. C. Harrison, B. F. Drake.
Pleasant Grove,	W. F. Hollingsworth.
Poplar Spring,	J. Wiggs, B. Wilder.
Red Bud,	W. D. Coppedge, J. Lancaster, S. B. Lancaster.
Red Oak,	J. Beal, J. Barkley, W. F. Doles.
Reedy Creek.	
Salem,	B. D. Rice.
Sandy Creek,	N. Davis, J. Overton, J. B. Tucker.
Sharon,	L. C. Perkinson, J. J. Barrow.
Warrenton,	J. A. Egerton, W. B. Williams.
Wilson,	A. E. Upchurch.

The Association then proceeded to the election of permanent officers, which resulted as follows:

Moderator—Adolphus G. Jones.

Clerk and Treasurer—G. M. L. Finch.

The invitation extended to visiting brethren to take seats with us was accepted by Rev. M. Bennett and brother I. Winston from Raleigh Association, and C. D. Ellis from Union Association with Minutes.

Brethren G. W. Powell and J. A. Egerton were appointed a committee to arrange business for the action of the body.

On motion, the pastor, delegates and deacons of this church were appointed a committee to supply the stand with preachers during the session.

On motion, adopted the following order for daily sessions: Meet at 10 A. M., call off at 12 1-2; meet again at 2 P. M., adjourn at 4 1-2.

Ordered that the denominational sermon be preached on Saturday at 11 o'clock, and that the Conventional sermon be preached at 11 o'clock on Sabbath.

On motion, adjourned. Prayer by Elder L. C. Perkinson.

Friday Morning, 10 o'clock.

The Association met according to adjournment.

Religious exercises were conducted by Elder M. Bennett.

The proceedings of the previous day were read and approved.

The report on order of business was received and adopted.

The invitation to visiting ministers was renewed and accepted by Elders J. B. Solomon and J. G. Barkley.

Messengers to corresponding bodies were called on to report. Brethren G. W. Powell and G. Lewis reported having attended the last session of Chowan Association, that they were cordially received and much pleased with their visit.

For some years past, it has been the custom of this Association to appoint no special messengers to corresponding bodies, authorizing any of our members who may be present at their meetings to represent this body. Finding, however, that this plan has not worked well, it was resolved to restore the old plan of appointing special messengers, which was done as follows:

To Raleigh Association—A. G. Jones, G. Lewis.

To Union Association—G. W. Powell, G. M. L. Finch, J. G. Barkley.

To Pamlico Association—R. W. Delbridge, B. F. Drake.
To Chowan Association—G. Lewis, J. H. Freeman.
To Flat River Association—C. J. Egerton, W. D. Coppedge.
To Central Association—G. M. L. Finch, L. M. Conyers.
The regular order of business was suspended to receive additional delegates.
The invitation to visitors was again renewed and accepted by Eld. M. D. Freeman.
The report on Foreign Missions was called for, but none was presented, the writer being absent.
The report on State Missions was read, discussed and adopted. (See Appendix A.)
The report on Education was read, discussed with interest and adopted. (See Appendix B.)
The brethren appointed to write Circular Letter and a report on Sabbath Schools were not present, and their papers were not received.
The invitation to visitors was again renewed and accepted by Elder J. D. Hufham, Editor of the Recorder.
Called off till 2 1-2 o'clock.

Friday Afternoon.

Met again at the appointed hour.
Brother N. A. Purefoy was appointed to prepare a report on Foreign Missions, in place of brother Bevis absent, and present it to-morrow. (See Appendix C.)
The report of the Executive Board was presented, and after a lengthy, and it is hoped profitable discussion, it was recommitted to be presented again to-morrow. (See Appendix E.)
The Treasurer was ordered to pay Elder M. Bennett thirty dollars for one month's labor as itinerant within our bounds the present year. This amount brother Bennett generously relinquished, desiring it to be applied to the support of the itineracy within our bounds the ensuing year.
There being only $20 itinerant fund in the treasury, a voluntary contribution was made to supply the treasury with the amount ordered to be paid brother Bennett. The amount contributed was $11 75.
The Association agreed to allow brother Solomon an opportunity to present to-morrow morning the subject of tract-distribution among our soldiers.
Adjourned with prayer by Elder M. D. Freeman.

SATURDAY MORNING.

The Association met according to adjournment, and was opened with praise and prayer by Elder J. D. Huf ham.

Elder W. M. Wingate was received as messenger from Central Association, and Elder E. F. Beachum from the Flat River.

The subject of a distribution of tracts among our soldiers was presented with much force and effect by brother Solomon, and a collection taken for this object amounting to $21 90.

Elder Wingate, who was appointed at our last session to preach a denominational sermon at this, asked to be excused from the performance of that service, for the reason that he regarded such a sermon unseasonable in the present condition of our national affairs.

On motion, brother Wingate was excused.

The following was unanimously adopted:

Resolved, That we learn with pleasure that patriotic young ladies at Cedar Rock are zealously exerting themselves to procure the means for ministering to the wants of our sick soldiers at Yorktown: that we cordially endorse their philanthropic and benevolent efforts, and recommend them as eminently worthy of encouragement and assistance.

Resolved, That the Executive Board be and it is hereby authorized to appoint its own officers, make its own by-laws, appoint its own meetings, keep a record of its proceedings, and report to the annual meetings of the Association, and that three members of the Board constitute a quorum.

On motion, appointed one delegate from each church to act as agent in his church to procure during the coming year contributions or pledges for the support of Itineracy and Colportage the succeeding year, and report to the next Association the amounts procured in contributions and pledges.

The following brethren were appointed to operate each in his respective church: L. Smith, J. B. Bowers, Willie Crowder, J. W. Riggan, E. C. Shearin, P. J. Dement, C. B. Champion, G. W. Powell, A. G. Jones, W. D. Webb, L. Bartholomew, A. C. Perry, N. C. Harrison, N. W. Boddie, J. Wiggs, A. D. Williams, John Watson, J. Beal, T. J. Pitchford, D. L. Hardy, N. Davis, L. C. Perkinson, W. B. Williams, A. E. Upchurch.

Called off till 2 o'clock.

Met again at the appointed hour.

The regular order was suspended, and the following resolution was adopted:

Resolved, That this Association will hold its next session with the church at Brown's in Warren county, commencing Thursday before the 4th Sabbath in August, 1862.

The report on Periodicals was received, and pending the motion to adopt, Elder J. D. Huf ham, Editor of the Recorder, gave an account of the present condition of that paper, stating that under the pressure of the present crisis, without a considerable increase of patronage, he should be compelled either to reduce the size of the paper or suspend its publication. The brethren present seemed unwilling that the Editor should be forced to either alternative, and therefore proceeded to make an immediate effort to extend the circulation of the Recorder. The result was gratifying and encouraging to the Editor.

The report was unanimously adopted. (See Appendix D.)

The Treasurer being unprepared to report, he was allowed further time and directed to report to the Auditor.

Brother H. Harris was appointed Auditor.

A committee, consisting of brethren C. J. Egerton and Jno. Watson, was appointed to solicit contributions for the purpose of sending the Recorder to our soldiers in the army.—They procured $20, and were authorized to exercise their judgment as to the best mode of sending the paper to the soldiers.

Appointed as committee to nominate ministers to preach stated sermons, brethren Watson, Coppedge and Conyers.

The name of C. J. Egerton was substituted in place of C. W. Egerton in the Executive Board.

Thus amended, the old Board was re-appointed as follows:

Members of the Executive Board—J. A. Egerton, John Watson, G. W. Nicholson, W. D. Coppedge, C. J. Egerton, G. M. L. Finch, L. M. Conyers.

The matter of maturing and organizing a plan for the relief of indigent ministers and their families, was put in charge of the Executive Board.

The committee appointed to nominate ministers to preach stated sermons reported as follows:

To preach the Introductory Sermon—Rev. T. Wilcox; Alternate, Rev. R. W. Delbridge.

To preach the Conventional Sermon—Rev. G. M. L. Finch; Alternate, Rev. N. A. Purefoy.

To preach the Denominational Sermon—Rev. M. Bennett; Alternate, Rev. J. G. Barkley.

The report was adopted.

The Moderator and Clerk were constituted a committee to appoint delegates to the Baptist State Convention.

REPORT ON FINANCE.

Received from	Antioch	church	on	Minute	fund, $2 00
" "	Bear Swamp	"	"	"	1 50
" "	Brown	"	"	"	4 00
" "	Cypress Chapel	"	"	"	1 50
" "	Enon	"	"	"	2 00
" "	Gardners	"	"	"	2 50
" "	Haywoods	"	"	"	2 40
" "	Hickory	"	"	"	1 50
" "	Louisburg	"	"	"	2 00
" "	Maple Spring	"	"	"	2 00
" "	Peach Tree	"	"	"	3 00
" "	Perry Chapel	"	"	"	3 00
" "	Philadelphia	"	"	"	2 00
" "	Pleasant Grove	"	"	"	2 00
" "	Poplar Spring	"	"	"	1 50
" "	Red Bud	"	"	"	4 00
" "	Red Oak	"	"	"	2 00
" "	Sandy Creek	"	"	"	2 50
" "	Sharon	"	"	"	1 60
" "	Warrenton	"	"	"	3 00
" "	Wilson	"	"	"	2 00

Henderson, Reedy Creek and Salem churches not represented.

		Total Minute fund,			$48 00
Received from	Hickory	for the four objects of the		Convention,	15 50
" "	Enon	" " "		"	5 00
" "	Thomas Wilcox	"		"	4 00
		Total receipts,			$72 50

JAMES A. EGERTON.

On motion, ordered that the amount collected for the publication of tracts for our soldiers be placed in the hands of Elder J. B. Solomon to be appropriated to that object.

Appointed to write Circular Letter—A. G. Jones.

Appointed to write Report on Foreign Missions—N. A. Purefoy.

Appointed to write Report on State Missions—J. G. Barkley.

Appointed to write Report on Education—G. M. L. Finch.

Appointed to write Report on Sabbath Schools—J. A. Egerton.

Appointed to write Report on Periodicals—G. W. Powell.

Brother G. W. Powell was appointed a committee of one to correspond with the church at Salem in regard to the delinquency of brother B. D. Rice in the non-payment of the bal-

ance due on his subscription to the scholarship at Wake Forest College.

Ordered, that the Clerk have one thousand copies printed, and that he receive $15 for his services.

On motion,

Resolved, That we extend to Wake Forest College and to Oxford Female College the privilege of appending their advertisements to our Minutes.

Brother J. A. Egerton was appointed transcribing clerk, to complete the record of our Associational proceedings from the date of the last entry to the present, including the proceedings of the present session.

Resolved, That the thanks of this body are due, and are hereby tendered to our brethren and the good citizens of this neighborhood for the kind, generous and hospitable manner in which we have been received and provided for during this session of the Association.

The following pledges and cash subscriptions were made for the support of Itineracy the ensuing year:

A. C. Perry,	$10 00	Paid.
Jno. Watson,	10 00	
Jesse Beal,	10 00	Paid.
L. C. Perkinson for the church at Sharon,	10 00	
L. M. Conyers " " Hickory,	10 00	
W. D. Coppedge " " Red Bud,	20 00	
The church at Louisburg,	10 00	
" " Haywood's,	10 00	
" " Maple Spring,	20 00	
" " Warrenton,	15 00	
" " Philadelphia,	10 00	
" " Enon,	10 00	
" " Gardner's,	10 00	
W. F. Hollingsworth for Pleasant Grove,	10 00	
J. S. Smith " Antioch,	5 00	
J. H. Quarles " Bear Swamp,	10 00	
Bryant Wilder,	3 00	Paid.
W. Crowder,	5 00	
E. J. May,	50	Paid.

The minutes of the entire session were read and approved by the body, and signed by the Moderator and Clerk,—when, on motion, the Association adjourned to meet with the church at Brown's in Warren county, Thursday before the 4th Sabbath in August, 1862. Prayer by Elder N. A. Purefoy.

A. G. JONES, Moderator.

G. M. L. FINCH, Clerk.

TREASURER'S RFPORT.

G. M. L. Finch, Treasurer of

Tar River Assosiation.

	Itineracy.	Convention	Colportage.	Indigent Minister's Fund.	Minute Fund.
Debits.					
Balance in hand last session,	$20 00				$29 31
Received last session,		23 50	15 00	19 80	68 80
Credits.					
Paid for printing Minutes,					32 00
" Postage on manuscript,					1 68
" Freight on Minutes,					25
" Clerk's pay,					15 00
" Treasurer of B. S. Convention,		23 50			
Balance in hand,	$20 00		$15 00	$19 80	$49 18

I have examined the above report and find it correct.

H. HARRIS, Auditor.

Sabbath Exercises.

At 11 o'clock A. M. Elder W. M. Wingate preached at the stand the Conventional sermon from Romans 1st and 14th. At the close of the sermon a collection was taken for the objects of the Convention amounting to $6.

At the same hour Elder J. B. Solomon preached in the house from Acts 24th and 25th.

At 3 o'clock P. M. Elder J. G. Barkley preached in the house from Mark 16th and 15th.

During the sessions of the Association there was preaching at the stand by Elders N. A. Purefoy, Mark Bennett, E. F. Beachum, and J. D. Huf ham.

NAMES OF MINISTERS AND THEIR POST-OFFICES.

ORDAINED MINISTERS.

J. G. Barkley,	Rocky Mount.
R. W. Delbridge,	Castalia.
W. Dent,	Louisburg.
G. M. L. Finch,	Louisburg.
L. C. Perkinson,	Warrenton.
N. A. Purefoy,	Warrenton.
T. Wilcox,	Brinkleyville.

LICENTIATES.

J. H. Freeman,	Wilson.
G. Lewis,	Louisburg.
D. Wester,	Louisburg.

Appendix.

A.

REPORT ON STATE MISSIONS.

State Missions comprehends all efforts made through the agency of our State Convention to supply destitute localities within the bounds of the State with Baptist preaching.—"State Missions" and "Home Missions" contemplate the same object, but differ as to the channel of operation. The former proposes to combine the efforts of our churches throughout the State into a general system under the direction of the Board of the Convention: the latter confines such efforts to the separate and independent action of the several Associations. Which of these two systems is best calculated to promote the desired end, is a question in respect to which there is difference of opinion. Practically, however, our brethren seem to have decided in favor of separate, independent action. For nine-tenths of the missionaries employed in the State are under the appointment and support of the Associations. The Board of the Convention, in their last annual report, inform us that they have under their own employment three missionaries, while the Union Association has ten.—These facts are adduced merely to show that the judgment of our brethren is in favor of separate action. It is believed, however, that there are destitute portions of our territory which cannot be reached by Associational effort. There are portions of our State, especially in the west, so sparcely populated with Baptists, that within the bounds of entire Associations, there can scarcely be found a spot that may not properly be termed missionary ground. The cultivation of such fields, it is clear, must result from the united efforts of such churches and Associations as, in the providence of God, are blessed with the means of supplying the wants of the destitute. While, therefore, we would not discourage nor disparage the separate action of our Associations, we would urge it as important not to forget the necssity of rendering efficient the general system of State Missions, which forms one of the cardinal objects of our State Convention. The Board of the Convention are constantly cramped and embarrassed for

want of the means to answer the numerous calls made upon them for preachers. The number of missionaries that they employ attests the scantiness of the means with which they are furnished.

In regard to our own Association there is nothing that we are doing or have ever done for Missions within our bounds to screen us from the claims of State Missions.

The accession of churches received at our last session extended our bounds so as to embrace a large area of destitute territory. So that if there was before wanting a home demand to stimulate our interest and zeal in domestic missions, that want is now abundantly supplied. Necessity is laid upon us, and we cannot shun the obligation to make unusual efforts to send the gospel to the destitute of our own land.

Respectfully submitted.

G. M. L. FINCH.

B.

REPORT ON MINISTERIAL EDUCATION.

Amidst the political revolution now convulsing our country, it is more particularly necessary to direct the attention to those influences which are the most powerful in the formation of the correct, social and moral condition of society. For in all such periods of political and social excitements, these influences, with their opposites, will manifest themselves in their brightest and darkest contrasts. And every intelligent person will perceive in the chaos and confusion incident to such periods, the causes which produce the overthrow of the existing system, and may discern the future salvation and permanency of the one to be reared upon its ruins. In all civilized countries where the truth of revelation is acknowledged and believed, the minister from his peculiar mission, being the chosen messenger of God, the expounder of his word, to teach deep spiritual realities to men buried in their sins and wickedness, must necessarily give moral tone and character to the community. God works by intelligent means.—He has endowed all men with that divine element, reason, and it is through the medium of that Godlike endowment, that he has ordained that man should avail himself of that salvation which he has provided for his redemption. His works of nature address themselves peculiarly to the reason of his creatures. They show his existence and supremacy, and many of his attributes. Thus much may the intelligent hea-

then learn of his Maker by the means of reason, but unaided by the light of revelation, uninstructed as to the downfall of the human family, the death and sufferings of Christ, his immolation as a propitiation for the sins of man, he can never avail himself of the one and only means of salvation. Nor can reason alone devise the most efficient restraints upon the lawlessness and naturally vitiated passions of man, but even to assimilate that standard of perfection required of all men, their lives must be guided and influenced by the teaching of holy writ. Ministers are the means chosen by God to proclaim the truths of his gospel to men, to teach them the proper relations they sustain to their Maker, their dependence upon His mercy, and the unerring wisdom and justice of all His judgments and decrees. They have opened before them the most useful fields of labor in which it can be the province of man to engage. They are men with like natures and passions as others, and it is not without bitter wrestling with their own sins, that they can obtain strength and courage to do their duty in life, and even then they often retain much ignorant prejudice and narrow egotism to mar the nobility of their grandest deeds. Successfully to accomplish their great mission, they must have within their hearts a principle of self-renunciation and self-mastery, to raise them above the things of time and sense, be animated by a leading sense of duty, and by a solemn recognition of something to be lived for beyond this world.

And before they are prepared to persuade other men to accept of the terms of their own salvation, they must with the help of God subdue in their hearts the naturally-vitiated and depraved passions which all human nature is heir to. Then may commence their labor of love and usefulness to their fellow-creatures similarly capacitated with themselves, endowed with like if not equal mental abilities, the same moral elements of character, and the same fallen nature which all men inherit from their common ancestor, unlike them only in the one great act of regeneration which with the help of God has been wrought upon them. They must act indirectly the medium of those intelligences with which their Maker has endowed all men to lead them into the ways of God. Their judgment must first be convinced, their thoughts concentrated upon the importance of this work of self-amelioration, and the natural acquisitiveness of the human mind satisfied as to its importance. Although they may never be brought in conflict with avowed infidels, their subjects may frequently be men

whose minds are adorned with all the embellishments of learning and wisdom, but whose wicked natures compel them to cavil at, and disposes them to be skeptical as to some of the truths of holy writ. These cavils must be intelligibly and unanswerably removed. These scepticisms must be thoroughly displaced before the subject is prepared to embrace religion; and without the clearness, vigor and strength which deep thought and thorough mental training imparts to the mind, he will be a foeman unable to cope with such an adversary; for the days of inspiration have passed. The Deity has ceased so to manifest his glory and power in latter days. We have no modern instances of unlearned fishermen speaking with divers tongues, and successfully battling for the doctrine against the learning and wisdom of other men. But God's creatures, men, with faculties skilled in reasoning from long mental research, and heads filled with learning and knowledge, have assumed to controvert the truth of revelation, to deny the great doctrine of the fall of the human family, and the method of its redemption as taught therein, and by their skill in making the worse cause appear the better, and by their ingenuity in clothing false arguments with the shadow and form of plausibility, did for a period confound the Apostles of the church, and exult in their impotency, before their sophisms were successfully refuted. Education then is a legitimate weapon in the warfare for God. His captains should be panoplied with the full armor, shield and buckler—for Satan's emissaries are argus-eyed, and every weak point is an invitation for a concentrated attack. Education enlarges the faculties of the human mind, facilitates the capacities of its recipients for reasoning, liberalizes their sentiments, and interposes a barrier to ignorance and self-conceit, the legitimate progenitors of bigotry and intolerance. It is important then that poor erring man acting as agent for the Most High should receive the benefits which a long course of mental training bestows, to aid him in his noble but arduous labors. We would not discourage men who are disposed to labor in the Lord's vineyard whose minds have not been stored with knowledge, for the cause of Christ and the church have received material aid from their labors; but it is nevertheless a melancholy fact that many errors have crept into the church through their ministry. During violent reactions from past errors, men find it difficult to keep from excess; but many scenes have been enacted by good men and christians, conscious of the rectitude of their intentions, superinduced by ig-

norance, and misconceived duties which will be black letters upon the pages of history throughout all time to come. Education alone and of itself is not a qualification for the minister, for science and philosophy were for ages confined to the cloister, and religion bewildered in the meshes of metaphysical jargon, and its true light obscured from the world. And it was only by the efforts of great and good men, animated by the great truths for which they were contending, and constrained by a power independent of their will, that these clouds were dispelled, and religion disengaged from its fetters. They must be men pure in faith, but above all pure in heart, for the sanctity of their professions and the purity of their callings, entitles them to the respect and even veneration approaching reverence of other men, and gives them a passport to their confidence. From their position they wield a mighty influence both upon individuals and communities either for good or bad, and to their pernicious influence in a great degree may be traced the present unhappy condition of our country. It is a notorious fact, that ministers in the North have desecrated their pulpits, polluted their altars, and clothed with the livery of heaven, bearing a semblance of divine sanction, have promulgated new and pernicious doctrines which have destroyed the moral status of their society, and produced a state of feeling among them rapidly verging towards political phrenzy. Their antagonism to our peculiar institution, which is sanctioned by Divine authority, has assumed the form of infidelity, against which they are now waging an unholy and bloody crusade. But these are not men pure in faith, or pure in heart: they are wolves in sheep's clothing which have crept into the flock, and the sad havoc by which they are devastating the fold, will teach a memorable lesson for future warning. In consideration of the weighty importance of this subject, it perhaps ought to occupy more particularly the attention of this body than any other that will be brought before it.

Respectfully submitted.

C. W. EGERTON.

C.
REPORT ON FOREIGN MISSIONS.

Dear Brethren:—The brother appointed to write on Foreign Missions not being present, you have assigned me the duty of reporting on this subject. Owing to the shortness of

the time allowed me, and the want of particular information, I am not able to offer you an interesting report. Those who read the Biblical Recorder, Commission, and Home and Foreign Journal, have a general knowledge of our foreign missionary operations. The missions in the interior of Africa, and in China, have been somewhat impeded by the unsettled state of those countries; yet, there is reason to hope for good results, provided we sustain them through their present trials. Previous to our national troubles and pecuniary embarrassments, we were able with comparative ease to raise money for our foreign missions; but it is to be feared, that without a general effort on the part of our brethren, this benevolent enterprise will suffer loss. A failure at this time to sustain those brethren who are already in the field, would be disastrous to the cause. A small contribution from all our membership, would enable the Board, at least, to continue in the field the present number of laborers. Brethren, shall we not do our part in this great work? Can the heathen be saved without the gospel? "He that believeth and is baptized shall be saved; he that believeth not shall be damned."—"Faith comes by hearing, hearing by the word of God; how shall they believe in him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent." Brethren, let us all do what we can to sustain the foreign mission enterprise. I would suggest that the brethren composing this Association present this subject to their several churches, and raise what amount they can and send it up to the next Baptist State Convention.

Respectfully submitted,

N. A. PUREFOY.

D.

REPORT ON PERIODICALS.

Your committee on Periodicals would report:

That the history of the past 50 years most clearly demonstrate the vast importance of religious literature. Such has been the march of mind in all its departments of research, that the destitution of religious literature which existed in a former age would be utterly incompatible with the demands of the present advanced state of the civilized world.

But the most potent of all literature is the Periodical, and for several reasons. 1. It is the cheapest; its cost is far less than that of the book form. 2. It is read by a larger num-

ber. 3. Its stream is more continuous. 4. It partakes, more of the freshness for the times, and hence becomes not only more interesting, but also more impressive. If all this periodical literature were of the proper moral character, its influences would be vastly beneficial to society. But the infidel and the man of vicious tastes have seized this agent for the subversion of the Christian's faith, and for the extension of the most pernicious influences. That the natural effects of such a literature may not be realized in their baneful and ruinous results, they must be antagonized by other literature in a similar form; hence the stern necessity for a pure religious literature. If we would save our children from the blight of such pernicious literature, we must present them with a literature of a different moral character in the same form. Therefore we cannot neglect our religious periodicals without serious injury to the moral interests of our people.—Besides this, we cannot prosecute our labors in the cause of Christ with any efficiency without a channel of communication in which we can all feel a personal interest. We cannot succeed as a denomination without a State paper. To have one we must give it our hearty and sympathetic support. No paper can succeed without patronage, and this must be in proportion to the cost of the issue. We cannot expect a man to furnish us a paper at his own charge. Hence your committee would call your attention to the condition of the Biblical Recorder, as your acknowledged organ. It has during the year come into the possession of Elder J. D. Hufham, who has thus far given entire satisfaction to the denomination as far as heard from. In these times of pecuniary embarrassment, nearly all the religious papers have been compelled to curtail size and expense. Only three remain in full size and vigor in the Southern States of which the Recorder is one. But this is done at a sacrifice on the part of the Editor. His list of subscribers is far too small to make the Stock pay. Previous to his becoming Proprietor of the paper, its patronage had very much diminished. The present Editor coming to the work just at the time of the present national troubles, has not been able to enlarge much the list of subscribers. This, however, is necessary to the full success of the paper. It is, therefore, recommended by your committee that a vigorous effort be made to increase the list of subscribers to the Recorder. Especially is this needed in the commencement of the Editorial life of our young brother, who has assumed the management of the paper and invested his means in it.

Your committee would also solicit on his behalf contributions to the columns of the paper, by those competent to write. If those who can, will write for the paper, they will add much interest and efficiency to it.

The Home and Foreign Journal and Commission are also recommended as excellent papers of their kind, and we commend them most heartily to the patronage of our brethren. All of which is respectfully submitted.

J. B. SOLOMON.

E

REPORT OF THE EXECUTIVE BOARD.

The Executive Board submit the following report:

On conferring together after the adjournment of the last Association, we found ourselves unsupplied with funds for the prosecution of the work assigned, except some pledges from the churches designed for the previous year, which we could not claim as binding for the present year. We therefore thought it not advisable to employ a laborer until the means were made available for his support.

In view of the importance of this department of labor, and the recent enlargement of our destitute territory, we trust that the Association will at its present session provide the means for an efficient prosecution oi the work committed to the Board.

J, A. EGERTON, Chm'n.

F
REPORT ON COLPORTAGE.*

Dear Brethren: Being appointed by you to write on colportage, I will submit the following brief report. This subject has begun to receive among us a prominence somewhat corresponding to its importance; but our denomination need to be awakened to a greater sense of its use. The sparseness of our population, the unfrequency of our stated religious meetings and the indisposition of many persons to attend even the few opportunities which they have of hearing the gospel, render some such system as that of colportage necessary. It affords an excellent opportunity, first, for the employment of a number of brethren, whose gifts and usefulness might, otherwise, be lost to the churches and the denomination at large; secondly, it is an agency to distribute the Bible among those who are destitute of it, either in whole or in part; thirdly, it gives us an opportunity to circulate generally, within our bounds, good books of an evangelical character, which would be of great advantage to the people; fourthly, it would give us as a denomination, the means of circulating among our membership those books which treat of our peculiar doctrines and usages, which would make them better informed and much more useful; fifthly, it would afford colporters an opportunity of visiting from house to house, of conversing freely with individuals and families on the subject of religion, and of preaching the gospel to many, who, perhaps, otherwise, might never hear it. I would recommend this subject to the favorable consideration of the Association, and hope, that at some time, they will adopt measures to secure the services of an efficient colporter to labor within the bounds of the Tar River Association.

All of which is respectfully submitted,

N. A. PUREFOY.

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* The subject of Colportage having been inadvertantly omitted by the Committee on order of business, this report was not called for during the Session.—With this explanation, however, it is thought that the importance of the subject will justify its insertion. Clerk.

STATISTICAL TABLE.

CHURCHES.	CLERKS.	Baptized.	Re'd by letter.	Dismissed by letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.	Sabbaths for regular Preaching.
Antioch,	H. A. Sledge,	8	....	....	1	....	....	63	6	69	$ 2 00	R. W. Delbridge,	4th.
Bear Swamp,	T. Wilcox,	1	....	....	....	....	....	20	30	50	1 50	M. Bennett,	3rd.
Brown's,	John Watson,	7	1	2	2	....	....	62	151	213	4 00	N. A. Purefoy,	2nd.
Cypress Chapel,	W. H. Stallings,	1	....	....	....	....	1	12	6	18	1 50	M. D. Freeman,	3rd.
Enon,	W. H. Bobbitt,	....	....	....	4	....	....	43	22	65	2 00	T. Wilcox,	2nd.
Gardner's,	T. M. Egerton,	9	....	....	1	....	3	60	40	100	2 50	N. A. Purefoy,	3rd.
Haywood's,	G. W. Macon,	4	....	....	....	....	....	....	....	131	2 40	G. M. L. Finch,	1st.
Henderson,*	S. J. Parham,	....	....	....	....	....	....	11	7	18	....	W. T. Brooks,	1st.
Hickory,	L. M. Conyers,	....	....	3	1	....	....	12	7	19	1 50	T. Wilcox,	1st.
Louisburg,	S. T. Wilder,	5	....	....	....	....	....	28	90	118	2 00	William Royall,	3rd.
Maple Spring,	W. D. Webb,	5	3	2	1	....	2	64	38	102	2 00	G. M. L. Finch,	3rd.
Peach Tree,	W. H. Gay,	5	5	7	2	....	....	162	98	260	3 00	J. G. Barkley,	1st.
Perry's Chapel,†	C. W. Egerton,	....	....	....	....	....	....	31	52	83	3 00	J. S. Purefoy,	4th.
Philadelphia,	B. F. Drake,	18	1	....	....	....	1	48	5	53	2 00	R. W. Delbridge,	4th.
Pleasant Grove,	N. W. Boddie,	28	9	....	1	....	....	63	1	64	2 00	R. W. Delbridge,	3rd.
Poplar Spring,	J. H. Cheves,	....	....	3	12	....	6	190	80	276	1 50	M. D. Freeman,	3rd.
Red Bud,	P. Nicholls,	24	....	....	3	....	....	....	....	130	4 00	R. W. Delbridge,	2nd.
Red Oak,	W. F. Doles,	1	....	....	1	....	....	36	2	38	2 00	J. G. Barkley,	3rd.
Reedy Creek,	T. J. Pitchford,	5	....	3	....	....	5	51	135	186	2 00	N. A. Purefoy,	4th.
Salem,†	D. L. Hardy,	....	....	....	....	....	....	30	22	52	....	J. G. Barkley,	4th.
Sandy Creek,	N. Davis,	....	....	....	1	....	3	164	29	193	2 50	....	3rd.
Sharon,	R. J. Perkinson,	5	....	....	....	1	2	65	11	76	1 60	J. S. Purefoy,	2nd.
Warrenton,	J. A. Egerton,	3	1	4	....	....	2	86	15	101	3 00	G. M. L. Finch,	2nd and 4th
Wilson,	A. E. Upchurch,	1	....	1	....	....	....	11	....	11	2 00		

* Not represented—statistics of last year retained.
†No statistics furnished—statistics of last year retained.

[ADVERTISEMENT.]

THE TRUSTEES

OF

WAKE FOREST COLLEGE,

Avail themselves of a privilege allowed them by the Brethren of the Tar River Association, to notice the Institution which they have in charge. It is unnecessary to do more than to state some prominent facts, such as that the college, notwithstanding the distracted condition of our country, is still in successful operation, and that its exercises will not be suspended unless the number of Students is absolutely too small to furnish materials for the four regular classes; that it is placed, by the liberality of its friends in providing an endowment, beyond the reach of ordinary contingencies; that it is provided with an able and efficient corps of professors, giving instruction in all the branches connected with the regular College course; and that in addition there has been organized a Military department conducted upon a plan consistent with the peculiar objects contemplated by the founders of the College.

EXPENSES.

Tuition per Session,	$25 00
Room Rent,	1 00
Servant Hire,	2 50
Incidental Expenses,	2 00
	$30 50

Good Board may be had at $9 per month, if paid strictly in advance, or if not $9 50; Washing $1 per month.

SAM'L WAIT, President
Board of Trustees, Wake Forest College.

September 13, 1861.

MINUTES

OF THE

THIRTY-SECOND ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH THE CHURCH AT

BROWN'S, WARREN COUNTY, N. C.,

August 21, 22, 23, 1862.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1862.

Proceedings.

Brown's, Thursday, Aug. 21st., 1862.

The introductory sermon was preached by Elder R. W. Delbridge, from 1st Pet., 1: 8—"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

After the usual intermission the Association convened and organized temporarily by appointing Dr. T. J. Pitchford Moderator *pro tem.*

The session was then opened with prayer by Elder M. Bennett.

Brethren H. Harris and W. D. Coppedge were appointed a committee on Finance, and brother J. A. Egerton Reading Clerk.

The names of the churches were called, and the delegates present enrolled as follows:

CHURCHES.	DELEGATES.
Antioch,*	
Bear Swamp,	J. B. Bowers, Henry Connell.
Brown's,	J. Perdue, Benj. Best.
Cypress Chapel,	W. B. Stallings.
Enon,	W. H. Bobbitt, J. W. Riggan.
Gardner's,*	
Haywood's,	M. R. Pernell, E. Green, A. D. Green.
Henderson,*	
Hickory,*	
Louisburg,	J. J. Harper, G. Lewis.
Maple Spring,	G. M. L. Finch, H. Harris, W. B. Uzzell.
Peach Tree,*	
Perry's Chapel,	Jno. Perry, O. Dickens.
Philadelphia,	R. W. Delbridge.
Pleasant Grove,	W. Colston.
Poplar Spring,*	
Red Bud,	W. D. Coppedge, S. B. Lancaster.
Red Oak,*	
Reedy Creek,	T. J. Pitchford, M. C. Duke.
Salem,*	
Sandy Creek,	J. P. Cook.
Sharon,	G. W. Nicholson, R. J. Perkinson.
Warrenton,	H. Petty, J. A. Egerton, J. Parker.
Wilson,	J. H. Freeman, W. B. Harrell.

*Not represented.

The Association was then permanently organized by the election of T. J. Pitchford, Moderator, and G. M. L. Finch, Clerk and Treasurer.

The Moderator extended to visiting ministers a cordial invitation to take seats with us, and participate in the proceedings, which was accepted by Elder M. Bennett, from Pamlico Association, and Elder T. J. Knapp, from Chowan Association.

Brethren G. M. L. Finch and J. A. Egerton were appointed a committee to arrange business for the action of the body.

Appointed as committee on Religious exercises, the Pastor, Deacons and Delegates of this church.

Resolved to adopt the following rule for daily sessions: Meet at 10 A. M., call off at 12 1-2, meet again at 2 P. M., and adjourn at 4 1-2.

Ordered that the Denominational sermon be preached Saturday at 11 o'clock, A. M., and that the Conventional sermon be preached on Sunday at the same hour.

On motion, the body adjourned till 10 o'clock to-morrow. Prayer by Elder N. A. Purefoy.

Friday Morning, 10 o'clock.

The Association met according to appointment.

The Moderator being absent, Elder N. A. Purefoy was chosen Moderator, *pro tem.*

The record of yesterday's proceedings was read and approved.

The report of committee on order of business, was received and adopted.

Messengers appointed last session to represent this Association, in corresponding bodies, were called on to report. All reported non-attendance.

The invitation to visiting ministers was renewed, and accepted by Elders J. B. Solomon, of Richmond, T. E. Skinner, of Raleigh, and M.T. Sumner, Corresponding Secretary of the Southern Domestic Mission Board.

The committee on Foreign Missions was called on to report, who, being unprepared, was allowed till to-morrow to prepare a report.

The brother appointed to write Circular letter, and the

brother appointed on State Missions, were not present, and no reports from them were received.

The report on Ministerial education was received and adopted and ordered to be appended to the minutes. (See A. in Appendix.)

The report on Sabbath Schools was received, and after an elaborate discussion, was adopted. (See B. in Appendix.)

The hour having arrived, the body called off till 2 o'clock.

AFTERNOON SESSION.

On re-assembling, the body suspended the regular order of business, in order to afford Elder M. T. Sumner an opportunity to present the claims of Army Missions. This he proceeded to do in a clear and forcible address, at the close of which, contributions were made for that object, amounting to $224.

On motion, adjourned till 10 o'clock to-morrow. Prayer by Elder Sumner.

SATURDAY MORNING.

The body met at the appointed hour, and was opened with prayer by Elder Petty.

The report on Foreign Missions was read and adopted. (See C. in Appendix.)

The Circular Letter and Report on Periodicals were called for, but the writers were absent, and their papers were not forwarded.

The report of the Executive Board was read and adopted, and ordered to be appended to the minutes. (See D. in Appendix.)

On motion, a committee was appointed, consisting of J. A. Egerton, T. Watson, and G. W. Nicholson, to initiate measures for carrying into execution the plan submitted by the Executive Board for the relief of indigent ministers and their families.

Called off to hear the Denominational sermon preached by Elder M. Bennett, from 1 Tim. 3 : 15.

The committee on Finance reported as follows:

REPORT ON FINANCE.

Amount sent up for Minute Fund,	$36 50
Received on pledges for Itineracy the preceeding year from Bear Swamp,	7 50
Cypress Chapel,	5 60
Hickory Chapel,	7 50
Pleasant Grove,	10 00
Warrenton,	15 00
Sharon,	15 00
Enon,	10 00
Maple Spring,	15 00
Brown's	8 00
Louisburg,	5 00
Total amount on pledges for last year;	$98 00

[The above sums constitute the balance due from the churches to which they are annexed, on pledges made at last session for Itineracy, most of them having paid the first instalment to Treasurer of Executive Board.—CLERK.]

Received in cash, for Itineracy, the ensuing year from Bear Swamp,	$10 00
Perry's Chapel,	10 50
Red Bud	10 00
Total,	$30 00
	98 00
Entire Receipts for Itineracy,	$128 00
	36 50
Grand total,	$164 00

W. D. COPPEDGE, } Com.
H. HARRIS, }

Pledges for the Itineracy the ensuing year:

Brown's,	$18 00
Enon,	10 00
Gardner's,	10 00
Maple Spring,	10 00
R. W. Delbridge,	10 00
Pleasant Grove,	10 00
W. D. Coppedge,	10 00
Reedy Creek,	10 00
Warrenton,	15 00
J. A. Egerton,	5 00
Jno. Watson,	5 00
Haywood's,	10 00

On motion, brother H. Harris was appointed Auditor.
The Treasurer's report was received and adopted.

TREASURER'S REPORT.

	Itineracy.	Colportage.	Convention.	Indigent Members' Fund.	Minute Fund.
Debits.	$	$	$ Cts.	$ Cts.	$ Cts.
In hand last Session,.....	20 00	15 00		19 80	49 18
Received last Session,....	35 95		30 50		48 00
Total in hand,.....	55 95	15 00	30 50	19 80	97 18
Credits.					
Printing Minutes,.....					40 00
Postage,.....					00 08
Freight,.....					00 50
Clerks' pay,.....					15 00
Paid Treasurer of Executive Board,.....	55 95				
Balance in hand,.....		15 00	30 50	19 80	41 60

I have examined the above report and find it correct.

H. HARRIS, Auditor.

Aug. 23, 1862.

Appointed as committee to nominate ministers to preach stated sermons, W. D. Coppedge, J. B. Bowers and M. C. Duke.

Elder Finch being in feeble health, asked to be excused from preaching the Conventional sermon to-morrow. The request was granted, and Elder T. J. Knapp was appointed to perform that service.

The committee on plan for the relief of indigent ministers, etc., reported. Upon this report a discussion arose, pending which it was moved and carried that the whole matter be submitted to the Board.

Brethren Bowers and Harrell were appointed a committee to nominate members of the Board. They reported, recommending the re-appointment of the members of the present Board. The report was adopted.

Resolved, That the next session of this Association be held with the Church at Red Bud, Franklin county, commencing Thursday before the 4th Sabbath, in August, 1863.

Appointed as delegates to the Biennial Convention, Elders Petty and Finch.

Appointed to write Circular letter, G. M. L. Finch.
" on Foreign Missions, M. Bennett.
" State " H. Petty,
" Education, W. B. Harrell.
" Sabbath Schools, Jno. Watson.
" Periodicals, N. A. Purefoy.
" Colportage, R. W. Delbridge.

Ordered that the Clerk of this Association be authorized to correspond by letter and minutes with sister Associations, and that any members of churches belonging to this body, who may be present at any of their annual sessions, be authorized to act as messengers from this body.

The following report of committee to nominate ministers to preach stated sermons was adopted:

To preach Introductory sermon, Elder J. G. Barkley.
" Alternate, " T. Wilcox.
" Denominational " " G. M. L. Finch.
" Alternate, " R. W. Delbridge.
" Conventional " " N. A. Purefoy.
" Alternate, " " M. Bennett.

Ordered that the clerk have 500 copies of the minutes published, and that he receive $15 for his services.

Bro. G. W. Powell was continued on balance due from bro. Rice, on scholarship.

The committee appointed last session on Itinerant fund, consisting of one member in each church, was re-appointed, the clerk being authorized to substitute any names in the place of those appointed last session. The following brethren constitute that committee as it now stands: S. B. Smith, J. B. Bowers, Jno. Watson, W. Crowder, J. W. Riggan, E. C. Shearin, P. J. Dement, C. B. Champion, G. W. Powell, G. Lewis, H. Harris, L. Bartholomew, A. C. Perry, N. C. Harrison, N. W. Boddie, A. D. Williams, W. D. Coppedge, J. Beal, M. C. Duke, D. L. Hardy, J. P. Cook, G. W. Nicholson, J. A. Egerton, W. B. Harrell.

The following, offered by brother Petty, was adopted:

Resolved, That this Association will, for the present, conduct its army colportage operations, through the Publication Board of the General Association of Virginia, located in the city of Richmond, and we recommend the brethren and churches of this Association to contribute funds for this object to that Board.

Ordered that the public collection taken up to-morrow, and also the $15 now in the treasury, for Colportage, be applied

to Army Colportage. The amount of Sabbath collection was $43.

The Moderator was authorized to appoint delegates to Baptist State Convention. The following brethren were appointed: G. M. L. Finch, G. W. Nicholson, N. A. Purefoy, H. Petty, J. Watson, T. J. Pitchford, H. Harris, M. Bennett.

The following was unanimously adopted:

Resolved, That the thanks of this body are due, and are hereby tendered to our brethren and the good citizens of this vicinity, for the kind and hospitable manner in which we have been received and entertained during this session of the Association.

The Minutes of the entire session were read and approved.

The Association then adjourned, to meet with the Church at Red Bud, Thursday before the Fourth Sunday in August, 1863.

Prayer by Elder Marsh.

N. A. PUREFOY,
Moderator *pro tem.*

G. M. L. FINCH, Clerk.

NAMES OF MINISTERS AND THEIR POST OFFICES.

ORDAINED MINISTERS.

W. G. Barkley, - - - Rocky Mount.
R. W. Delbridge, - - Castalia,
W. Dent, - - - - Louisburg.
G. M. L. Finch, - - Louisburg.
L. C. Perkinson, - - - Warrenton.
N. A. Purefoy, - - Warrenton.
T. Wilcox, - - - - Brinkleyville.

LICENTIATES.

J. H. Freeman, - - - Wilson.
G. Lewis, - - - Louisburg.
D. Wester, - - - - Louisburg.

STATISTICAL TABLE.

CHURCHES.	CLERKS.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.	Sabbaths for Regular Meetings.
Antioch,.....													
Bear Swamp,.....	T. Wilcox,.....	3	1				2	21	28	49	$1 50		
Brown's,.....	J. Watson,.....	1					3	59	152	211	4 00	N. A. Purefoy,.....	2nd
Cypress Chapel,.....	W. H. Stallings,.....							12	6	18	1 00	M. D. Freeman,.....	3rd
Enon,.....	W. H. Bobbitt,.....	4			2	1	2	41	27	68	2 00	T. Wilcox.....	2nd
Gardner's,.....	T. M. Egerton,.....	9						60	53	113	2 50	N. A. Purefoy,.....	3rd
Haywood's,.....	G. W. Macon,.....			2	2		2			125	2 00	G. M. L. Finch,.....	1st
Henderson,*.....								11	9	19			
Hickory,.....	L. M. Conyers,.....							12	7	19	1 50	T. Wilcox,.....	1st
Louisburg,.....	S. T. Wilder,.....			3	7		4	17	87	104			
Maple Spring,.....	W. D Webb,.....	10			2		2	62	45	107	2 00	G. M. L. Finch,.....	3rd
Peach Tree,*.....								162	98	260	2 00	J. G. Barkley,.....	1st
Perry's Chapel,.....	C. H. Perry,.....	6		1			2	37	70	107	2 00	J. S. Chapel.....	3rd
Philadelphia,.....	Jno. Harrison,.....	1			2		2	44	6	50	1 00	R. W. Delbridge,.....	4th
Pleasant Grove,.....	N W. Boddie,.....	11					2	72	1	73	1 00	R. W. Delbridge,.....	3rd
Poplar Spring,*.....								190	80	270			
Red Bud,.....	M. V. Lancaster,.....	1					2	97	25	122	3 00	R. W. Delbridge,.....	2nd
Red Oak,*.....								36	2	38		J. G. Barkley,.....	3rd
Reedy Creek,.....	T. J. Pitchford,.....						2	47	135	182	3 00	N. A. Purefoy,.....	4th
Salem,*.....								30	22	52			
Sandy Creek,.....	N. Davis,.....			30	1		1	126	29	155	2 00	J. G. Barkley,.....	4th
Sharon,.....	R. J. Perkinson,.....	8					2	70	12	82	2 00	J. S. Purefoy,.....	2nd
Warrenton,.....	J. C. McCraw,.....			1				64	11	75	3 00	H. Petty,.....	1st, 2nd and 3rd
Wilson,†.....													

* Not represented—statistics of last year retained.
† The letter from Wilson, if any were presented, has been mislaid.

Appendix.

A.

REPORT ON EDUCATION.

Your committee on Ministerial Education, beg leave to state, that the suspension of Wake Forest College, and the consequent interruption of our educational system, leave us without matter from which to make a report. With this statement the committee desire to be relieved from any further consideration of the subject.

G. M. L. FINCH.

ESSAY UPON SUNDAY SCHOOLS.

Sunday Schools at this time, is a matter that should seriously engage the mind of every professing christian.

I regret, in attempting to write an Essay upon Sunday Schools, to be confined to a space so limited, as that of a page in the minutes of our Association; in fact, it is wholly impossible for me to do the cause anything like justice when thus limited.

The leading feature in the institution, and that which should cause every christian to love it, and aid in its operation, is, that it professes to teach, and use as its text book, the Bible.

True, our libraries contain many volumes, but all are founded upon this Book of books, and I heartily wish it could be called the Bible School, instead of Sunday School.

A thorough knowledge of, and true faith in, the teachings of the Bible, would be a cure to all our earthly troubles, and a soothing balm to all our spiritual concerns; to say it would be less, would be virtually devying it to be the Gospel of our Lord and Saviour.

Brethren, we have abundant cause to thank and praise our Heavenly Father, that our day is one in which we are per-

mitted to have and use the blessed volume, for the time has been when it was hunted by the bayonet, and armies of inquisitors riding the whole land of the hated volume, yet it has made its way through wars, persecutions, ages and languages; but brethren, allow me to say here, all do not understand the Bible aright.

It was my painful duty to be on the battle ground of Malvern Hill, (well known as Tuesday's battle) which took place 1st July, 1862. While there I visited a hospital filled with the enemy's wounded. The scene moved my feelings in such a manner, as to cause me to converse freely with them, and to my surprise found many professing christians among them, but of what faith? Why, *that faith* that believes in the good which can be done departed souls by Popes and Priests—or, in plainer terms, Roman Catholics. Again, my friends, very recently, I met with a professing christian, just from the ball room—I know her to be a very zealous professor; yet, dear brethren, *do those* I have enumerated understand this Bible in its true meaning and teachings? Surely not. Then do we need Sunday Schools? We answer yes, and every other means under heaven, that will aid in spreading this Gospel and promoting the Redeemer's cause on earth.

Nothing will aid us so much as Sunday Schools. But brethren, let us at all times be careful how we manage in teaching these Bible Schools—be sure we teach the Bible and not the creeds of councils.

What the religious world terms the Reformation, has done much for the cause of our Redeemer; but brethren, it did not reach perfection. No, no—far from it.

I love the name of Luther, Melancthon, Calvin and Zuingle; they were bright planets in their day, but our work is still to do; it remains to flow through the same channel and go down to posterity in all time to come, just as it has in time past. Then, brethren, carry on *our work of spreading the Gospel.* Let every teacher of Sunday Schools know that to be what he *should be*, he must himself become a *living epistle of Gospel truth.* Once more, the Sunday School demands the care, encouragement and support of every christian —because in many instances we can send it even ahead of a constituted church—for instance, in vacant grounds where no church is planted, commence and continue a well regulated Sunday School, and soon you may plant a church. Thus, we may truly say, the Sunday School is but the nursery of the church.

In conclusion, my friends, if you wish to abolish some of the worst evils in our land, by extending the Redeemer's cause, let me beg you, carry on the Bible School, as one of the means, and may God speed you, is my prayer.

JAMES A. EGERTON.

B.

REPORT ON FOREIGN MISSIONS.

Your committee, to whom was referred the subject of Foreign Missions, would report as follow:

Owing to the condition of the country, the reports from our missionaries in the several fields have not reached the Board at Richmond, as regularly as heretofore. The Board has, however, received two letters recently: one from Canton, China, and the other from the Yoruba Mission, Africa. From these they learn that our missionaries are still laboring for the salvation of the heathen, with encouraging success. At these two points some twenty-five have been received into the fellowship of the churches.

Brother Yates and family, at Shanghai, are well, and prosecuting his labors. The Board have learned within a few days past, that there is a large number of letters for them in Washington, D. C.

By the kind providence of God, the missionaries have not yet suffered for want of means. Early in the beginning of the present political troubles, the Board sent one year's supplies to their brethren. Since then a brother in the enemy's lines, has sent them $2,000 of his own money, relying upon the Board at Richmond, to pay him. The Board are now making arrangements to send their funds directly to Europe through a southern channel. But the rates of exchange are so high that it will require much larger donations than heretofore to meet the demands of our missionaries and their families. The Board will, therefore, need an increase to meet expenses.

While, therefore, discretion and economy will be exercised by the Board in the pecuniary management of its business, still there will of necessity be much less in the purchase of bills of exchange, and there is no way of meeting the demands of the case, but by an increase of receipts.

Your committee would recommend the adoption of the following:

Resolved, That we remember our missionaries in Foreign fields with unabated affection, and will contribute of our means to enable the Board of Foreign Missions to sustain them in their respective fields.

All of which is respectfully submitted.

J. B. SOLOMON.

D.

REPORT OF THE EXECUTIVE BOARD OF TAR RIVER ASSOCIATION.

After the adjournment of the last Association the Board held its first meeting with the Church at Sandy Creek, Friday before the Fifth Sunday in September, and organized by the adoption of a Constitution and By-Laws, and the election of the following officers, to wit: G. M. L. Finch, President; W. D. Coppege, Vice-President, and L. M. Conyers, Secretary and Treasurer.

At the same meeting the Board appointed Elders J. G. Barkley and R. W. Delbridge as missionaries, to devote a portion of their time to the destitute territory within our bounds, which appointment these brethren accepted; but untoward circumstances, unforseen by them at the time of their acceptance, prevented the performanee of any labor in the field assigned them.

The amount of salary agreed upon by the Board was at the rate of $30 per month for each missionary.

The Board held its next meeting with the church, at Hickory Chapel, Friday before the first Sunday in Nov. Finding it impossible at the time to procure the services of a minister to devote his whole time to our work, it was thought we could not do better than to re-appoint Elders Barkley and Delbridge, whom it was still thought we might succeed in getting to devote, each half his time to missionary labors, in which appointment, however, the Board was again unsuccessful, the brethren appointed finding it impossible to spare the time required of them from their regular pastoral charges.

On Friday before the fifth Lord's day in March, the Board met again with the church, at Cypress Chapel. At this meet-

ing Elder M. Bennett was appointed missionary, at a salary of $30 per month. Elder Bennett was present and accepted the appointment.

The Board held its last meeting with the church at Red Bud, Friday before the fifth Lord's day in June. At this meting, Brother Bennett reported that he had labored since his appointment, 45 days, traveled 450 miles, made 208 religious visits, prayed 59 times in families, had 22 religious conversations, visited 352 sick persons, including inmates of hospital at Wilson, and preached 11 sermons. He considered the territory over which he had traveled as much in need of preaching, and especially Baptist preaching, and altogether quite an inviting field for missionary labor.

In regard to the matter of devising a plan for the relief of indigent ministers and their families, the Board recommended the formation of a society, under the auspices of the Association, to be denominated, "The Minister's Relief Society of Tar River Association." This society to be organized with a Constitution, setting forth its object and plan of operation, with suitable officers to direct its proceedings, and upon a pecuniary basis of membership, by means of which to raise the fund of the society.

On behalf of the Board,

G. M. L. FINCH, President.

MINUTES

OF THE

THIRTY-THIRD ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH THE CHURCH AT

RED BUD, FRANKLIN Co., N. C.,

August 20, 21, 22, 1863.

COMPILED BY H. PETTY,
WARRENTON, N. C.

RALEIGH:
PRINTED AT THE BIBLICAL RECORDER OFFICE.
1863.

Proceedings.

THURSDAY, Aug. 20th, 1863.

The Association having convened according to previous appointment, Elder H. Petty, was requested, in the absence of Elder J. G. Barkley and Elder T. Wilcox his alternate, to preach the Introductory sermon, which he did from John 9: 4—"I must work the works of him that sent me while it is day; for the night cometh when no man can work."

After an intermission of about an hour the Association re-assembled, sung a hymn, and joined in a prayer offered by brother D. Wester.

By request of the body, Elder. N. A. Purefoy acted as Moderator; Elder H. Petty as Clerk.

Brethren M. Duke and G. W. Powell were appointed a committee on Finance.

Brother L. N. Conyers, Reading Clerk.

A list of the churches being called, the names of the following delegates were enrolled:

CHURCHES.	DELEGATES.
Antioch,	J. H. Freeman, Elisha Willey.
Brown's,	Turner Allen.
Bear Swamp,	J. H. Quarles.
Cypress Chapel,	Wiley Crowder, Wm. Wilder.
Enon,	Letter.
Gardner's,	J. J. Rodwell.
Haywood's,	Letter.
Hickory,	G. W. Powell, L. N. Conyers.
Louisburg,	J. J. Harper, G. Lewis, J. Barrow.
Maple Spring,	W. D. Webb, H. Balthrop, D. Wester.
Mount Zion,	Wm. Cooper, A. J. Carr, J. B. Tucker.
Peach Tree,	S. Gay, N. Sykes, B. Wheless.
Perry's Chapel,	J. Perry, O. Dickon.
Philadelphia,	R. W. Delbridge, H. Leonard, F. Hodgpeth.
Pleasant Grove,	H. Hinton, Wm. Colston, N. W. Boodie.
Poplar Spring,	W. S. Cheves.
Red Bud,	J. Harrison, J. Braswell, B. J. Griffin.
Red Oak,	J. G. Barkley.
Reedy Creek,	Matthew Duke, M. C. Duke.
Sandy Creek,	N. Davis, J. P. Cook, P. Murphy.
Sharon,	Letter.
Warrenton,	H. Petty, J. A. Egerton.

Henderson, Salem and Wilson, not represented.

The Association then proceeded to the election of officers for the ensuing year, which resulted in the choice of N. A. Purefoy, as Moderator, and H. Petty as Clerk and Treasurer.

An invitation being extended to visiting brethren by the Moderator to take seats with the body, and participate in its deliberations, Elder M. Bennett, from Pamlico Association, and Elder N. B. Cobb, Superintendent Army Colportage, also from Pamlico Association, accepted the invitation.

Petitionary letters being called for, a new church, known by the name of Mount Zion, petitioned through her delegates for admission into the Association.

On motion, a committee, consisting of brethren W. D. Coppedge, L. M. Conyers and O. W. Powell, was appointed to examine the Articles of Faith and Constitution of said church.

The Pastor and Deacons of Red Bud church were appointed as a committee on Religious exercises.

The following rule regulating the time of meeting during the session was adopted.

Meet at 10 A. M., adjourn at 12 1-2; meet again at 2 P M., and adjourn at 4 1-2.

On motion, the Denominational Sermon was appointed to be preached on Saturday at 11 o'clock, A. M., and the Conventional sermon on Sunday at the same hour.

The committee, appointed to examine the Articles of Faith and Constitution of Mount Zion church, reported favorably; when the hand of fellowship was given to the delegates by the Moderator, and said church was admitted as a member of the Association.

A committee, consisting of Elders H. Petty and R. W. Delbridge was appointed to prepare a report on order of business.

On motion, the Association agreed to comply with the request of the President of the Confederate States, Jefferson Davis, in keeping Friday as a day of fasting and prayer.

On motion, the Association adjourned till Friday morning 10 o'clock.

Prayer by Elder M. Bennett.

FRIDAY MORNING, Aug. 27.

The Association assembled, was called to order by the Moderator, and prayer offered by brother J. H. Freeman.

The proceedings of yesterday were read and approved.

The report on order of business was received and adopted.

The Moderator enquired, if any member of this Association had attended during the year, any sister Association as corresponding messenger.

Elder H. Petty, brethren J. A. Egerton, G. W. Powell and G. Lewis, had attended the Pamlico at its last session.

The Circular Letter was not presented; the brother being absent who was appointed to prepare it.

The report on Foreign Missions was read and received, and after some very appropriate remarks, urging upon the brethen of the churches the necessity of becoming more interested in this *great work*, unanimously adopted.

The following is the report:

FOREIGN MISSIONS.

From the mission in Germany, we have received no intelligence; from the mission stations in Africa we have heard but little.

Elder R. H. Stone, Missionary to Central Africa, and his wife, arrived at City Point under a flag of truce about the first of July last.

He returned to this country because of the delicate state of wife's his health.

He and his wife were forcibly detained in the United States, for nearly two months; but through the aid of Elder G. W. Sampson, D. C. they succeeded in reaching Culpepper Virginia, their native place. Mrs. Stone's health appears to be rapidly improving since her return to this country; and it is hoped that she will soon be able to return with her husband to his former field of labor in Central Africa. They refused to take the oath of allegiance to the Federal Government while sojourning in the North; which refusal caused them to be detained so long from home. Elder Stone has not as yet, so far as we have been able to learn, given any account of the state of his mission.

From the mission in China we have in some respects a very cheering account. Through the Corresponding Secretary S. B. C., Elder J. B. Taylor, we have heard from Bro. Hartwell of Tung Chau, under date of February 27th. All the families of the Missionaries on that mission, have been visited with death except one. Brethren Holmes and Parker had become martyrs to the cause of Christ, having been cruelly murdered by the Houan rebels in 1861. Brother and sister Hartwell had both been attacked with cholera; but through the intervention of a kind Providence had finally recovered. Bro. Hartwell had a baptism in October, 61, and also in March, June and October, 62. The persons baptized, numbering in all fourteen, constitute the first Baptist church in the north of China. The church was constituted the fifth day of October, 1862.

Brethren Crawford and Yates are still at their posts. From the letter written by Bro. Hartwell, we infer that sister Yates is by this time in Switzerland. She went thither for the purpose of educating her daughter, Annie, whom she could not at this time send home; and whom she was unwilling to place in a school at the North.

Owing to the difficulty of remitting funds to our Missionaries, many of them have thrown themselves on their own resources.

On the money arising from the sale of the home and lot of a native, some have been able to obtain support and continue their work. Some friends in England, and also at the North, have been very kind in making remittances to our brethren in these troublous times. The Board of Missions has several times borrowed money on the faith of the churches at home; and it would grieve us

very much to know that the churches had failed, or refused to meet the obligation resting upon them. The need of funds is now very pressing.

We have no recent news from Canton, nor from western Africa. The latest advices we had from these places were highly gratifying.

We are pleased to see the courage manifested by our brethren engaged in the Foreign Missionary work. Under every discouragement; under circumstances not only disheartening, but oppressive almost to crushing, they are cheerfully toiling on; and appear to be mainly anxious for the salvation of souls and the glory of God.

The obstructions thrown in our way by the war with all its evils; the enormous cost of reaching China and Africa with funds, and the opposition of good brethren, are subjects worthy of our consideration. But if the light of God's countenance rests on the Mission enterprise; if the power of the Spirit is seen in them, "as on us at the beginning," then, brethren, it is time to seek new delight, and to accomodate ourselves with growing energy to this most important work.

We therefore recommend the following:

Resolved, That we believe the smiles of our Heavenly Father rest on the Mission enterprise; that the "wilderness and the solitary place" have been made glad for the Missionary, and "the desert has rejoiced and blossomed as the rose;" and that we are now called upon to move forward with renewed vigor in carrying out the great Commission of our glorious Redeemer.

M. BENNETT.

The following resolution was also appended to the report by a vote of the Association:

Resolved, That the Pastors of the churches in this Association be requested to present the claims of Foreign Missions, as well as Army Colportage to their churches quarterly, and to forward whatever contributions might be obtained to the Board of Missions at Goldsboro', N. C.

On motion, the business of the Association was suspended to hear a sermon from Elder M. Bennett.

AFTERNOON SESSION.

After the usual religious exercises the report on State Missions was read, and after some spirited remarks in favor of supplying the destitute parts of our own State with the preached word, unanimously adapted.

The report was as follows:

STATE MISSIONS.

Your committee on State Missions reluctantly reports that while the fields is already white to the harvest, there are no reapers.

The State Convention, in consequence of interruption by the war, and a non-co-operation of the churches with that body, has ceased to send forth laborers. Hence, the greater necessity for the Association to engage in the work.

This is a great work. The good of our fellow-men, and the efficiency of the churches, depend in a great measure upon our doing our duty in this respect. The Master calls for laborers. Let us then, not neglect to improve the present opportunity; but heed the call and engage in the work, "knowing that our labor is not in vain in the Lord," and remembering the promise, "Lo I am with you always even unto the end of the world."

H. PETTY.

The report on Colportage was called for; but by a vote of the Association, it was made the order of the day for Saturday 10 o'clock.

The reports on Ministerial Education and Sabbath Schools were not presented; the brethren who were appointed to write them being absent.

The report on Periodicals was read and adopted.

Many earnest remarks were made in favor of sustaining our denominational organ, the *Biblical Recorder*, and an effort was also made to secure funds to send it to the soldiers; when $99 were contributed.

The following is the report:

PERIODICALS.

The value of religious papers is not generally appreciated. Well conducted they contain important information on the doctrines, discipline and practice of the churches. They contain also other valuable information. Those persons in our churches who take the *Recorder*, are usually more intelligent and efficient church members than those who do not.

No Baptist family within the bounds of this Association should be without the *Recorder*.

There is a paper, called the *Child's Index*, published monthly by Elder S. Boykin, of Macon Ga., at $1 a year per single copy, or fifty cents when four or more copies are sent to one address. It is a Sabbath School paper and is published for the benefit of children, and is well calculated we think to interest and instruct them.

We therefore offer the following resolutions:

1. *Resolved*, That the Association highly approve the persevering and able manner of the editor in conducting the *Recorder* in these troublous times.

2. *Resolved*, That we recommend the editor to raise the price sufficiently high to justify him in publishing a whole sheet.

3. *Resolved*, That we request those of our members who do not take the *Recorder*, to do so immediately, and thus help to sustain this valuable paper.

N. A. PUREFOY,

Brethren G. W. Powell, G. Lewis and M. C. Duke, were appointed a committee to select ministers to preach the stated sermons at the next Association.

Brethren J. H. Freeman, Matthew Duke and N. W. Boddie, to nominate members of the Board.

On motion, the Association adjourned till Saturday morning 10 o'clock.

Prayer by Elder H. Petty.

SATURDAY MORNING, Aug. 22nd.

The Association assembled and was opened with prayer by Elder J. G. Barkley.

The report on Colportage being read, was discussed at considerable length, and adopted. Much interest was manifested

in this department of Christian labor. Bro. Cobb, our indefatigable Superintendent, gave a thrilling account of his trip through Maryland and Pennsylvania, with General Lee's army, which caused many a tear to be shed, and doubtless many a purse string to be unloosed.

The contribution made by the Association toward this object amounted to $396 95.

The following is the report:

COLPORTAGE.

Your committee regrets exceedingly the want of data to make out a full report on this most important department of Christian enterprise Bro. Cobb, General Superintendent Army Colportage for North Carolina, with other brethren, under the blessing of God, has been doing much for the spiritual welfare of our soldiers.

Bro. W. H Carroll has been laboring successfully with the soldiers in Virginia; preaching, distributing Tracts and Testaments, and conducting prayer meetings.

God has been pleased to bless his labors, as we trust, to the saving of many souls.

During the last three months he has baptized seventy soldiers. He is still laboring with them. Brethren Cobb and Stradley labored also with much success.

They were with Gen. Lee's army in his last forward movement through Maryland and Pennsylvania, holding prayer meetings and preaching whenever an opportunity offered.

The Lord blessed their labors even on the march, and while in the enemy's country.

They were permitted to baptize a number of soldiers in Antietam Creek, at which place last year, these same soldiers met the enemy in deadly conflict.

Truly, brethren, it would have been a feast to our souls, could we have witnessed under the circumstances, this most beautiful sight.

And now, brethren of the churches, while our Superintendent and other brethren are engaged in this noble work, we call upon you to assist them, both by your prayers and your contributions; that this good work may continue, and the souls of our brave soldiers be saved Respond heartily to the call of Bro. Cobb, and give to those, who are standing like a wall between us and our enemies, the gospel of Christ.

We have learned since writing the above that there are at this time eleven brethren actively engaged in laboring among our North Carolina soldiers. They are distributed as follows: At Goldsboro one, at Kinston one, at Raleigh one, at Wilmington one, at Charleston S. C., one, in East Tennessee one, and in Gen. Lee's army in Virginia five.

God is wonderfully blessing the labors of these brethren, and it becomes us, as christians and philanthropists, to aid this holy cause until every hospital and regiment in our beloved South shall be blest with a man of God to speak to them the words of eternal truth.

R. W. DELBRIDGE.

Elder R. W. Delbridge being the Pastor of Red Bud church, asked to be excused from preaching the Denominational Sermon.

The request was granted, and Elder H. Petty, was appointed to perform that service.

The Association suspended business till the sermon was delivered.

The Executive Board reported the following, which was read and adopted:

EXECUTIVE BOARD'S REPORT.

Your Committee begs leave to report, that owing to the deranged condition of our country, and bad health of a part of our body, we have been unable to go forward with our work.

In justice to ourselves, and for the satisfaction of your body, brethren, allow us to say, that at this time, it is in our opinion, impossible for us to effect much good in our field of labor, unless you place in our hands a sufficient amount of means to insure success.

The amount at our disposal is too small to procure for the year an Itinerant to meet the demand of your body, and to employ for a shorter time than a year a suitable Itinerant, is what we have not as yet been able to do; there being no brother among us who can withdraw his labors from his regular charges for short periods.

J. A. EGERTON, Chairman.

The following resolution was unanimously adopted:

Resolved, That the Pastors of the churches in this Association be requested to take up quarterly collections for the support of the Itinerancy; and forward the same to the Executive Board at its regular meetings.

The Finance Committee reported as follows:

FINANCE REPORT.

Amount sent up for Minute Fund,	$ 80 00
" " " " Army Colportage,	230 10
" " " " Itinerancy,	80 00

M. DUKE, } Com.
G. W. POWELL, }

The Treasurer's report was received and adopted.

On motion, brother H. Harris was appointed Auditor.

TREASURER'S REPORT.

DEBITS.	Colportage.	Convention.	Indigent Ministers' Fund.	Minute Fund.
In hand last session,	$15 00	$30 50	$19 80	$41 60
Received last session,				$36 50
Total in hand,	$15 00	$30 50	$19 80	$78 10
CREDITS.				
Printing Minutes,				$32 00
Postage,				40
Freight,				50
Paper for Minutes,				1 00
Clerk's Fee,				15 00
Pd. Bro. J. B. Solomon,	$15 00			48 90
Paid Convention,		$30 50		
Balance in hand,	00 00	00 00	$19 80	$29 20

I have examined the above report and find it correct.
Aug. 22, 1863. H. HARRIS, Auditor.

The following report of the committee to nominate ministers to preach stated sermons was adopted:

To preach Introductory sermon, Elder J. G. Barkley.
" Alternate, " R. W. Delbridge.
" Denominational sermon, Elder N. A. Purdy.
" Alternate, Elder T. Wilcox.
" Conventional sermon, Elder H. Petty.
" Alternate, Elder M. Bennett.

The report of the committee to nominate members of the Board was also adopted.

The following names were reported:

R. W. Delbridge, W. D. Coppedge,
L. N. Conyers, N. W. Boddie,
S. Lancaster, M. C. Duke,
Daniel Wester.

The following brethren were appointed to prepare reports to be read at the next Association:

To write Circular letter, H. Petty.
" on Foreign Missions, R. W. Delbridge.
" on State Missions, M. Bennett.
" on Education, G. W. Powell.
" on Sabbath Schools, J. G. Barkley.
" on Colportage, J. A. Egerton.

Ordered, that the Clerk of this Association be authorized to correspond by letter and minutes with sister Associations, and that any members of churches belonging to this body, who may be present at any of their annual sessions, be authorized to act as messengers from this body.

Ordered that the clerk have 500 copies of the minutes published, and that he receive $15 for his services.

Bro. G. W. Powell was continued on balance due from bro. Rice, on scholarship.

The committee appointed last session on Itinerant fund, consisting of one member in each church, was re appointed, the clerk being authorized to substitute any names in the place of those appointed last session. The following brethren constitute that committee as it now stands: S. B. Smith, J. H. Quarles, Jno. Watson, W. Crowder, J. W. Riggan, E. C. Shearin, P. J. Dement, C. B. Champion, G. W. Powell, G. Lewis, H. Harris, L. Bartholomew, A. C. Perry, N. C. Harrison, N. W. Boddie, A. D. Williams, W. D. Coppedge, J. Beal, M. C. Duke, D. L. Hardy, J. P. Cook, G. W. Nicholson, J. A. Egerton, W. B. Harrell.

Ordered, that the public collection taken up on Sabbath, be equally divided among the four objects of the Convention. The collection amounted to $71 70.

The Moderator was authorized to appoint delegates to the Baptist State Convention.

The following brethren were appointed:

J. H. Freeman, L. Conyers, S. Lancaster, T. Wilcox, G. Lewis, J. G. Barkley, John Watson, J. Barrow, T. J. Pitchford, N. A. Purefoy, D. Wester, M. C. Duke, W. Crowder, H. Harris, N. Davis, J. Bobbitt, L. Bartholomew, L. C. Perkinson, J. J. Rodwell, J. Perry, G. W. Nicholson, T. M. Egerton, B. J. Drake, H. Petty, E. Green, R. W. Delbridge, J. A. Egerton, G. W. Macon, N. W. Boddie, W. B. Harrell, P. J. Dement, W. Cheves, D. L. Hardy, G. W. Powell, W. D. Coppedge, C. B. Champion.

The following resolutions were unanimously adopted:

Resolved, That the next session of this Association be held with the Church at Mount Zion, Franklin county, North Carolina, commencing Thursday before the 1st Sabbath in October, 1864.

Resolved, That the thanks of this body are due, and are hereby tendered to our brethren and the good citizens of this vicinity, for the kind and hospitable manner in which we have been received and entertained, during this session of the Association.

The Minutes of the Session being read and approved, the Association adjourned to meet with the Church at Mount Zion, Franklin county, Thursday before the 1st Sabbath in October, 1864.

Prayer by Elder R. W. Delbridge.

N. A. PUREFOY, Mod'r.

H. Petty, *Clerk*.

SABBATH SERVICES.

In the morning, Elder N. A. Purefoy preached the Conventional sermon from John 10: 16.

In the afternoon, Elder N. B. Cobb preached a very forcible discourse from John 10: 27.

The congregation was large and attentive.

LIST OF ORDAINED MINISTERS.

NAMES.	POST-OFFICES.
J. G. Barkley,	Rocky Mount.
R. W. Delbridge,	Castalia.
W. Dent,	Louisburg.
G. M. L. Finch,	Louisburg.
L. C. Perkinson,	Warrenton.
N. A. Purefoy,	Warrenton.
T. Wilcox,	Brinkleyville.
H. Petty,	Warrenton.

LICENSED MINISTERS.

J. H. Freeman,	Wilson.
G. Lewis,	Louisburg.
D. Wester,	Louisburg.

STATISTICAL TABLE.

CHURCHES.	CLERKS.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.	Amt. Colored.	Sabbath for Regular Meetings.
Antioch,	H. A. Sledge,	2	1	1			4				$2 60	J. H. Freeman,	$7 66	1st.
Bear Swamp,	T. Wilcox,					1		20	28	48	6 00			
Brown's,	J. Watson,	7				1		68	157	220	6 15	N. A. Purefoy,	15 10	2nd.
Cypress Chapel,	W. B. Stallings,		2					14	6	20	4 00	M. D. Freeman,		3rd.
Enon,	W. H. Bobbitt,	4						40	30	70	4 60	T. Wilcox,	43 50	2nd.
Gardner's,	T. M. Egerton,	12				5		57	70	127	5 00	N. A. Purefoy,	37 65	3rd.
Haywood's,	G. W. Macon,									125	5 00	Wm. Royall,	100 00	1st.
Henderson,*								11	9	20		W. T. Brooks,		
Hickory,	L. M. Conyers,							12	7	19	3 00	T. Wilcox,	27 60	1st.
Louisburg,	S. T. Wilder,	1	2	2				15	01	106	9 00	S. Wait,		3rd.
Maple Spring,	W. D. Webb,	5	2			1		63	50	113	3 50	Wm. Royall,		4th.
Mt. Zion,	A. J. Carr,	8	7					44		44	4 00	T. Wilcox,	50 00	3rd.
Peach Tree,	W. H. Gay,	11		2	1	2	1	158	72	230	3 20	J. G. Barkley,	18 60	1st.
Perry's Chapel,	C. H. Perry,	1			1		1	36	71	107	4 00	J. S. Purefoy,		3rd.
Philadelphia,	B. F. Drake,					1	2	43	5	48	2 60	R. W. Delbridge,		4th.
Pleasant Grove,	N. W. Beddie,				2		0	68		68	4 00	R. W. Delbridge,		3rd.
Poplar Spring,	J. H. Cheves,						19	193	75	268	5 30	M. D. Freeman,		2nd.
Red Bud,	N. V. Lancaster,	5	3		1		3		97		4 00	R. W. Delbridge,		2nd.
Red Oak,	John Edwards,				2		1		34		2 50	J. G. Barkley,		3rd.
Reedy Creek,	T. J. Pitchford,	8					3	43	143	186	4 00	N. A. Purefoy,	25 00	4th.
Salem,*								30	22	52				
Sandy Creek,	N. Davis,	12		1			3			163	4 00	J. G. Barkley,		4th.
Sharon,	R. J. Perkinson,	4	6				4	74	14	88	4 00	L. C. Perkinson,		2nd, 4th.
Warrenton,	J. C. McCraw,		2		1		2	63	11	74	4 00	H. Petty,	125 00	Every Sabbath.
Wilson,*														

*Not represented—statistics of last year retained.

S

ASSOCIATION,

I AT

CHAPEL.

Should be 1865.

SEPTEMBER 28, 29, 30, ~~1866.~~

RALEIGH:
BIBLICAL RECORDER BOOK AND JOB PRINTING OFFICE.
1866.

MINUTES

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

HICKORY CHAPEL.

Should be 1865,

SEPTEMBER 28, 29, 30, ~~1866~~

RALEIGH:
BIBLICAL RECORDER BOOK AND JOB PRINTING OFFICE.
1866.

Mem. del Soc. Ital.

PROCEEDINGS.

TAR RIVER ASSOCIATION,

HICKORY CHAPEL, Thursday, Sept. 28, 1865.

The Association convened according to previous appointment.

Elder J. G. Barkley preached the introductory sermon from John 14th, 15th.

After an intermission of about an hour, the Association reassembled, sung a hymn, and joined in prayer led by brother G. M. Duke.

By request of the body, brother John Watson acted as Moderator, *pro tem.*, brother L. M. Conyers as Clerk, and James A. Pitchford as Reading Clerk.

On motion, brethren Harvel Harriss and W. D. Coppedge, were appointed a committee on finance.

The list of Churches being called, the names of the following Delegates were enrolled:

Antioch—Peter Pritchett, James Smith.

Bear Swamp—Rev. Thomas Wilcox, John W. Powell.

Brown's—John Watson, Rev. N. A. Purefoy.

Cypress Chapel—Wily Crowder.

Enon—W. D. Jones.

Gardner's—Not represented.

Haywood's—Not represented.

Henderson—Not represented.

Hickory Chapel—G. W. Powell, Thomas Ward, L. M. Conyers.

Louisburg—G. Lewis, J. J. Harper.

Maple Spings—W. D. Coppedge, Harvel Harriss, W. D. Harriss.

Mount Zion—William Bell, Albert Carr.

Peach Tree—Lewis Bartholomew.

Perry's Chapel—W. D. Perry, Douglas Mitchiner.

Philadelphia—Jesse Brown, W. H. Drake.

Pleasant Grove—N. W. Boddie, Gideon Coggin.

Poplar Spring—John Wiggs.

Red Bud—S. B. Lancaster.

Red Oak—Rev. James G. Barkley, Jesse Beal.

Reedy Creek—Mathew Duke, James A. Pitchford, G. M. Duke.

Salem—Not represented.
Sandy Creek—J. P. Cook.
Sharon—Letter.
Warrenton—Not represented.

The Association then elected John Watson Moderator, and L. M. Conyers Clerk and Treasurer for the ensuing year.

An invitation being extended to visiting brethren to take seats with us, Elder M. Bennett, from Pamlico Association, accepted the invitation.

Brother Eaton Powell was enrolled as a Delegate from Pamlico Association.

On motion, brethren W. D. Coppedge and G. W. Powell, were appointed a committee of arrangements.

The Pastor and Deacon, also brother L. M. Conyers, were appointed a committee on Religious Exercises.

On motion, agreed that the Association convene at half-past nine, A. M.

On motion, decided that the Denominational sermon be preached on Saturday morning at eleven o'clock, A. M., and the Conventional sermon on Sunday at the same hour.

The Association then adjourned till half-past nine o'clock, to-morrow.

FRIDAY MORNING, Sept. 29th.

The Association assembled.

Prayer was offered by Elder N. A. Purefoy.

Churches not represented yesterday being then called for, letters were presented from Antioch, Brown's, and Sharon.

On motion, brother N. A. Purefoy was appointed to draw a synopsis of a letter received from our former Clerk and Treasurer, to be published in the Minutes.

The report of the Committee of Arrangements was then read and committee discharged.

Corresponding brethren were then called for. Brother G. W. Powell reported as being present at Pamlico Association.

On motion, agreed that any brother of this Association visiting sister Associations, may be received as a Corresponding Messenger from this Association.

In answer to a request of the Church at Salem, brother J. G. Barkley, with others whom he may select, are appointed a committee to visit and confer with that Church.

On motion, the Association instructed the Clerk to write

a letter of dismission for the Church at Perry's Chapel, with permission to join any other Association of the same faith and order.

The report on Sabbath Schools was read, and after many interesting remarks by several brethren, was adopted.

REPORT ON SABBATH SCHOOLS.

Your committee on Sabbath Schools begs leave to report, that Sabbath Schools are receiving more attention in some of the Churches than they did a few years ago, but not half the attention that their importance merits.

In the twenty-five Churches which compose this Association, only five Churches report Sabbath Schools, namely, Hickory, Enon, Maple Springs, Peach Tree and Warrenton. These Schools give Sabbath School instruction to about two hundred and fifty.

The following Churches report no Sabbath Schools, viz: Antioch, Bear Swamp, Brown's, Cypress Chapel, Gardner's, Haywood's, Henderson, Louisburg, Perry's Chapel, Philadelphia, Pleasant Grove, Poplar Spring, Red Bud, Red Oak, Reedy Creek, Salem, Sandy Creek, Sharon and Wilson.

In the neighborhoods of these Churches, there are not less than one thousand children growing up without Sabbath School instruction. If children should be brought up in the nurture and admonition of the Lord, where can it be done so well as in a well conducted Sabbath School?

Your committee would submit, that if chi dren are not organized into Sabbath Schools, and instructed in the religion of the Bible, they wi l grow up comparatively ignorant of that Word which the Psalmist says, "Is a lamp unto my feet and a light to my path."

The wise man, Solomon, says: "Train up a child in the way he should go, and when he is old he will not depart from it."

We would ask where can children receive such training so well as at Sabbath Schools?

In conclusion, your committee would offer the following resolutions:

Resolved, by this Association, That every Church member ought to be connected with a Sabbath School, either as teacher or pupil.

Resolved, That the Pastors of the several Churches of this Association be requested to bring the subject of Sabbath Schools to the notice of their respective Churches, and endeavor to organize a Sabbath School in each.

Respectfully submitted, G. W. POWELL, Committee.

After the usual intermission the Association reassembled.

On motion, Harvel Harris, W. D. Coppedge, and S. B. Lancaster, were appointed a committee to nominate Ministers to preach stated sermons.

Adjourned. Prayer by Elder Thomas Wilcox.

SATURDAY MORNING, Sept. 30th.

The Association assembled. Prayer by Elder M. Bennett.

The proceedings of yesterday read and approved.

Invitation again extended to Corresponding Messengers.

Brother John Carter, from Pamlico Association, accepted the invitation.

Report on Periodicals read, and after many impressive remarks, was adopted.

REPORT ON PERIODICALS.

The committee on Periodicals beg leave to make the following report:

Owing to the past and present distracted state of our country, our beloved RECORDER, the organ of our Church, has been necessarily suspended. However, we take pleasure in saying that its suspension is only temporary. It will again be published and sent to subscribers as soon as mail facilities will admit.

We take pleasure in recommending the careful perusal of the BIBLICAL RECORDER to every member of our Churches.

We would also recommend the CHILD'S INDEX, a monthly paper, published in Macon, Georgia, to the patronage of our Churches.

JAMES A. PITCHFORD, Committee.

Report of committee on letter from former Clerk and Treasurer, was read and adopted.

REPORT ON LETTER OF FORMER CLERK AND TREASURER.

Having been appointed to prepare a synopsis of brother Petty's letter to this Association, I offer the following: Brother Petty, the former Clerk and Treasurer of the Tar River Association, having moved to another State, writes the following facts for the information of this body:

"As your Clerk, I prepared the Minutes and sent them to brother Hufham, at Raleigh, to be published. I know not that they were ever published. I did not receive them. The money I had on hand to pay for them became worthless after the downfall of the Confederate States government.

As to the funds for Colportage and other objects, amounting, I believe, to about nine hundred dollars, I turned over to brother Cobb."

For the information of the Association, I would state that brother Moseley, of Warrenton, called at the RECORDER office a few days since, and was informed that the Minutes had been published and sent by Express to brother Petty, at Warrenton, before the surrender of General Lee. This same brother went to Warrenton last Wednesday morning to get them, and was informed by the Agent of the Express office at that place that he had not received them.

Respectfully submitted, N. A. PUREFOY.

The following was unanimously adopted:

Resolved, That the Clerk be authorized to write to brother Hufham and ascertain the cost of publishing the Minutes of 1864, and make the same known to the Churches through the RECORDER, and request them to send to the next Association an additional sum sufficient to pay the expenses.

The Finance Committee reported forty-five ($45) dollars for the Minute fund.

On motion, the Moderator, brethren G. W. Powell and Harvel Harris, were appointed a committee to appoint standing committees, who reported as follows:

To write on Foreign Missions—Rev. J. B. Solomon.
To write on State Missions—Rev. N. A. Purefoy.
To write on Education—Rev. T. Kingsbury.
To write on Periodicals—N. W. Boddie.
To write on Sunday Schools—J. A. Pitchford.
To write on Colportage—G. Lewis.

The committee on Stated Sermons reported as follows:

To preach the Introductory Sermon—Rev. T. Wilcox.
To preach the Denominational Sermon—Rev. J. G. Barkley.
To preach the Conventional Sermon—Rev. N. A. Purefoy.

On motion, the Clerk was authorized to have Minutes of the Association printed according to the amount of money received, after deducting the usual amount for his salary.

On motion, agreed to take up collection on to-morrow to be distributed equally among the four objects of the Convention, and the Moderator was authorized to appoint as many Delegates to the Convention as the amount of money will entitle us to.

The following resolution was then unanimously adopted:

Resolved, That the thanks of this body are due, and are hereby tendered to our brethren and the good citizens of this vicinity, for the kind and hospitable manner in which we have been received and entertained during the session of the Association.

The Association then voted a resolution of thanks to the Moderator and Clerk for their services.

The Association then adjourned to meet at Bear Swamp, on Thursday before the 1st Sabbath in October, 1866.

Prayer by Rev. T. Wilcox.

JOHN WATSON, Moderator.

L. M. CONYERS, Clerk.

Sunday. Rev. N. A. Purefoy preached the Conventional Sermon; annual collection, $12 75; brother G. W. Powell appointed Delegate to the Convention.

ORDAINED MINISTERS OF THE ASSOCIATION.

J. G. Barkley, Rocky Mount, N. C.; R. W. Delbridge, Castalia; W. Dent, Louisburg; L. C. Perkinson, Warrenton; N. A. Purefoy, Warrenton; T. Wilcox, Brinkleyville; T. B. Kingsbury, Warrenton; J. B. Solomon, Henderson.

LICENTIATES.

J. H. Freeman, Wilson; G. Lewis, Louisburg; D. Wester, Louisburg; J. A Pitchford, Littleton.

STATISTICAL TABLE

CHURCHES.	CLERKS.	Baptized.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	PASTORS.
Anteoch,	H. A. Sledge,	6		2		1	3	71	8	79	$ 2 50	R. W. Delbridge.
Bear Swamp,	J. W. Powell,			1			3	18	28	46	1 00	
Brown's,	J. Watson,	18					5	73	171	244	3 50	
Cypress Chapel,	W. B. Stallings,						1	26	11	37	1 00	M. D. Freeman.
Enon,	J. W. Riggan,	4						42	69	111	2 00	
Gardner's,	Not represented,											
Haywood's,	" "											
Henderson,	" "	1	1									
Hickory Chapel,	L. M. Conyers,	11					1	23	6	29	2 00	T. Wilcox.
Louisburg,	S. T. Wilder,	3		6			21	12	83	95	2 00	J. B. Solomon.
Maple Spring,	W. D. Webb,	23	3	3	3		3			171	6 00	W. Royall.
Peach Tree,	W. H. Gay,	34		1	2	2	4	230	99	329	2 00	
Philadelphia,	B. F. Drake,	7	2	1	3		1	61	7	68	2 00	R. W. Delbridge.
Pleasant Grove,	N. W. Boddie,	14	2		1		4	88	2	90	1 50	R. W. Delbridge.
Poplar Springs,	J. H. Cheves,	5			1		5			430	1 25	M. D. Freeman,
Red Bud,	M. V. Lancaster,	4		8	2	1	6	109	29	138	2 00	R. W. Delbridge.
Red Oak,	J. H. Barkley,	18		1			1			48	1 50	J. G. Barkley.
Reedy Creek,	T. J. Pitchford,	7	2		2			70	156	226	3 00	
Salem,	Not represented,											
Sandy Creek,	N. Davie,	11					4	108	29	137	2 00	J. G. Barkley.
Sharon,	R. J. Perkinson,	11		1			4	95	14	109	4 50	L. C. Perkinson.
Warrenton,	Not represented,											
Perry's Chapel,	C. H. Perry,	2	2		3		6	43	76	109	3 00	J. S. Purefoy.
Mount Zion,	Albert Carr,									44	2 00	T. Wilcox.

PROCEEDINGS

OF THE

TAR RIVER

Baptist Association,

BEAR SWAMP CHURCH,

Thursday, October 7th, 1866.

PETERSBURG:
EGE & ELLYSON, PRINTERS, SYCAMORE STREET.
1867.

PROCEEDINGS

OF THE

Tar River Baptist Association,

BEAR SWAMP CHURCH,

Thursday, October 7th, 1866.

PETERSBURG:
EGE & ELLYSON, PRINTERS, SYCAMORE STREET.
1867.

PROCEEDINGS

OF THE

Tar River Baptist Association,

BEAR SWAMP,

THURSDAY, OCTOBER 7th, 1866.

The Association convened according to previous appointment. Elder Thomas Wilcox preached the introductory sermon, from 8th chapter Paul's Epistle to the Romans.

After an intermission of about an hour the Association reassembled, sung a hymn and joined in prayer.

On motion, Bro. T. J. Pitchford—being called to the chair for the purpose of organizing the Association—proceeded to call the names of churches, and delegates present were enrolled as follows:

Antioch—G. G. Arrington, Z. Sanders. Bear Swamp—H. Connel, Jno. Powel, T. Wilcox. Brown's—J. B. Solomon, N. A. Purefoy, Jno. Allen. Cypress Chapel—Wiley Crowder. Enon—J. W. Riggan, Z. Perkinson. Gardner's—"Letter." Hawood's—P. J. Dement, S. P. Green. Henderson, ———. Hickory Chapel—L. M. Conyers, G. W. Powel. Louisburg, ———. Maple Spring—D. Wester, Harvel Harris. Mount Zion—W. Copper, Albert Carr. Peach Tree—M. Sykes, C. J. Walker, A. Sledge. Philadelphia—B. F. Drake, R. W. Delbridge. Pleasant Grove—G. Coggen, R. J. Weaver, N. W. Boddie. Poplar Spring—J. M. Freeman, Bryant Wilder. Red

Bud—S. B. Lancaster. Red Oak—J. G. Barkley. Reedy Creek—T. J. Pitchford, Mathew Duke, T. P. Robertson. Salem, ———. Sandy Creek—"Letter." Sharon—R. A. Perkinson, L. C. Perkinson. Warrenton—J. A. Egerton.

On motion, brother T. J. Pitchford was elected Moderator, and after making a few appropriate remarks, proceeded to business.

On motion, brother L. M. Conyers was re-elected Clerk.

The Moderator then appointed J. B. Solomon and Geo. Duke Committee of Finance.

On motion, the clerk was re-elected Treasurer.

Brother T. Wilcox and the male members of the church were appointed a committee to arrange Religious Exercises.

Corresponding messengers being called for—Elders M. Bennett and H. S. Spivy reported as messengers from Pamlico Association.

On motion, the Moderator appointed J. B. Solomon and L. M. Conyers, Committee of Arrangements.

On motion, it was decided that the Denominational sermon be preached on Saturday, at 11 o'clock. Conventional sermon at 11 o'clock, on Sunday.

Adjourned till 10 o'clock, to-morrow—prayer by Elder N. A. Purefoy.

———

Friday morning, 10 o'clock, the Association met and opened with prayer by Elder R. W. Delbridge.

Letter from Antioch was handed in and read.

Elder P. D. Gold and brother J. H. Godwin reported as delegates from Pamlico Association.

Report of Committee of Arrangements was read and committee discharged.

Report on Foreign Missions read and adopted. (See appendix A.)

The report on State Missions was then read and—after interesting remarks made by several brethren—suspended to the af-

ternoon session. The Association then called off for the usual intermission.

Afternoon, 2 o'clock, the Association reassembled and resumed the discussion on the pending report, for a short time, after which it was adopted unanimously. (For report see appendix B.)

Report on Education called for and not presented.

Report on Periodicals read and adopted. (See appendix C.)

Report on Sabbath Schools called for and not presented.

Report on Colportage not presented.

In the absence of reports called for and not presented, as above written, Elder N. A. Purefoy was appointed to write on Ministerial Education, H. Harris to write on Sabbath Schools, and George Duke on Colportage.

On motion, a committee was appointed to appoint Standing Committees. G. W. Powel and H. Harris were appointed as the above named committee.

On motion, a committee of three were appointed to select ministers to preach stated sermons at the next Association. H. Harris, S. B. Lancaster and G. W. Powel constitute that committee.

The committee appointed at last Association, to confer with the church at Salem, reported that that duty had been discharged successfully.

On motion, the Clerk was requested to have the Constitution and By-Laws of the Association published with the Minutes.

On motion, it was decided that the Secretary be required to carry a copy of the Constitution and By-Laws to every succeeding meeting of the Association.

Elder J. B. Solomon offered a resolution, which was laid on the table till Saturday morning.

Adjourned till tomorrow, 10 o'clock. Prayer by Elder J. G. Barkley.

Saturday morning, 10 o'clock, the Association met and opened with prayer by brother D. Wester.

Minutes of yesterday read and adopted.

Report of Finance Committee was then read and adopted and committee discharged.

Report on Colportage read and adopted. (Appendix D.)

Report on Sabbath Schools read, and after many feeling and impressive remarks made by several brethren, was adopted. (Appendix E.)

The Association was then called off to hear the Denominational Sermon preached by Elder J. G. Barkley.

At 2 o'clock the Association reassembled. Time and place of meeting for next Association was then considered, and it was decided that it be held in Cypress Chapel, Franklin County, on Thursday, before the 1st Sabbath in October, 1867.

On motion, the Clerk was instructed to have as many Minutes printed as the funds in hand would pay for.

The report on Ministerial Education was read, and after remarks by different brethren, was adopted. (Appendix F.)

A resolution offered by Elder N. A. Purefoy, was read and adopted.

The report of the Treasurer of the last Association was read and adopted.

Elders N. A. Purefoy, J. G Barkley and J. A. Egerton were appointed a committee on the resolution offered by Elder N. A. Purefoy.

The report of the Committee of Arrangements was then read and adopted.

The Association voted a resolution of thanks to the Moderator, for the good manner in which he had presided.

The committee on Standing Committees reported as follows :

To write on Foreign Missions,.....T. Wilcox.
To write on State Missions,.....T. J. Pitchford.
Ministerial Education,.....J. A. Egerton.
Periodicals,.....G. Duke.
Sunday Schools,.....H. Harris.
Colportage,.....L. M. Conyers.

The committee on Stated Sermons reported as follows :

To preach the Introductory,.....R. W. Delbridge.

To preach the Denominational,.....J. B. Solomon.

To preach the Conventional,.....N. A. Purefoy.

The Association then entered into the following resolution :

Resolved, That the thanks of this Association are due, and are hereby tendered to the citizens of the neighborhood of Bear Swamp, for the very kind and hospitable manner in which they entertained the Association during the session.

The Finance Committee reported $77 10.

On motion, the Association adjourned to meet at Cypress Chapel, on Thursday before the first Sabbath in October, 1867.

T. J. PITCHFORD,
Moderator.

L. M. CONYERS,
Clerk.

Elder N. A. Purefoy preached the conventional sermon on Saturday, from the 20th chapter of Acts, 24th verse.

Elder J. G. Barkley preached the denominational sermon at 11 o'clock on Sunday, from the last chapter of Acts, 22d verse.

A collection was then taken up which amounted to $15 97.

Rev. P. D. Gold preached in the evening, to a large and attentive audience.

Statistical Table.

CHURCHES.	CLERKS.	Baptised,	Received by Letter,	Dismissed by Letter	Excluded,	Restored,	Deceased,	Whites,	Colored,	Total,	Minute Fund,	For Minutes of 1864.	PASTORS.
Antioch,	H. A. Sledge,	1			6		1	66	4	70	$3 00	$	R. W. Delbridge.
Bear Swamp,	J. W. Powel,				1		2	16	27	43	2 00		T. Wilcox,
Browns,	J. W. Powel,	15	5	2	1		1	80	183	263	4 00	4 00	N. A. Purefoy.
Cypress Chapel,	W. B. Stallings,							26	11	37	1 50	1 50	T. Wilcox,
Enon,	J. W. Riggan,	5		1	1		1	47	67	114	2 00	2 00	T. Wilcox.
Gardners,	T. M. Egerton,	14			1			47	74	121	2 50	2 50	T. Wilcox.
Hawood,	A. D. Green,;	18		2	1			87	53	140	2 00	2 00	Wm. Royal.
Henderson,	not represented.												Wm. Royal.
Hickory Chapel,	L. M. Conyers,	1		1	2			20	6	26	2 00	2 00	P. D. Gold.
Louisburg,	not represented.												P. D Gold.
Maple Spring,	W. D. Webb,	8	1		6	1	1	106	68	174	3 00	3 00	Wm. Royal.
Peach Tree,	W. H. Gay,	35		2		2		265	103	368	2 50		Wm. Royal.
Philadelphia,	B. F. Drake,	1	5		5			62	6	68	2 00		R. W. Delbridge.
Pleasant Grove,	N. W. Boddie,		1					89	2	91	2 50		R. W. Delbridge*
Poplar Spring,	J. H. Cheeves,	52	7	3	8		1	291	170	461	2 00		M. D. Freeman.
Red Bud,	S. Harper,	50		1	2	2	4	171	32	193	2 00		R. W. Delbridge.
Red Oak,	J. H. Barkley,							57	2	59	2 00		J. G. Barkley.
Reedy Creek,	T. J. Pitchford,	14					1	72	168	240	2 50	2 50	N. A. Purefoy.
Salem,	not represented.												N. A. Purefoy.
Sandy Creek,	N. Davice,	21		2				127	30	157	3 00		N. A. Purefoy.
Sharon,	L. C. Perkinson,	3			3			86	16	102	3 50	2 00	L. C. Perkinson.
Warrenton,	J. C. McCraw,	5	1	2							2 50		T. B. Kingsberry.
Mount Zion,	A. Carr,	20	4					68		68	2 00	2 00	T. Wilcox.

*$5 00 to Convention.

APPENDIX A.

REPORT ON FOREIGN MISSIONS

This report was sent back to its author to be revised, and was not returned to the Clerk.

APPENDIX B.

REPORT ON STATE MISSIONS.

DEAR BRETHREN: Being appointed at your last Association to write on State Missions, I offer the following report:

The obligation to teach all nations and to preach the gospel to every creature is universal, and is binding on all the people of God; and while we are under obligation to do what we can for the general diffusion of the gospel, we are under, if possible, a stronger obligation, owing to our social relations, to do all in our power to have the gospel preached to the destitute in our own State. There are many towns and neighborhoods in North Carolina destitute of preaching, and especially by Baptists. There is considerable destitution within the limits of the Tar River Association. There are quite a number of persons in our bounds who have never heard a Baptist minister preach, and who have never witnessed the administration of the ordinance of baptism. We should do what we can for the general extension of religious knowledge, but should, by no means, neglect the destitute in our midst. There are many poor people who, through infirmity, age, or extreme poverty, seldom, if ever, attend our churches; such persons ought to have some attention paid to them. The members of our churches ought to hold prayer meetings in their neighborhoods, at private houses, and the ministers ought occasionally to visit them and preach for them. If our ministers and lay members were to make some sacrifice in this way, they would do much towards supplying the destitution in our State and immediately around us.

The above remarks apply chiefly to the white population. God, in his providence, has opened a new field of labor among the colored people. The most of them, who are members of any church, are Baptists. Our meeting houses cannot accommodate

all of our colored members. They are not able to build houses of worship for themselves, nor are they able to support ministers of their own choice ; and besides, they have not the knowledge of the scriptures, and of church discipline, which would enable them to maintain purity of character and correct church order. We should neither drop them nor cast them off from us ; but encourage them to remain with us, and provide for their wants as well as we can, until they are better able to provide for their own wants and maintain separate organizations.

We sustain a peculiar relation to the colored people, and our obligations to them are not inconsiderable. The most of them are Baptists, or inclined to Baptist views, and if we encourage them to dissolve their present church relations with us, uneducated and undisciplined and ignorant of the scriptures, disorder would be the result, both among their ministers and members. We should treat them with the spirit of kindness and brotherly love, and make their present connection with us as pleasant and as profitable to them as we can, until the way is prepared for a proper separation from us. And, as our houses of worship are not sufficiently large to accommodate them at our regular meetings, we should have, as often as we can, separate preaching for them.

WHEREAS, There is much destitution of Baptist preaching, both in town and country in this State, and within the limits of this Association; *and whereas*, by the recent emancipation of the colored people, a large door of charity and usefulness has been opened to us:

Resolved, That the general destitution in the State calls loudly upon us to assist the Board of the Baptist State Convention in supplying the destitute with the ministry and the word of God.

Resolved, That the destitution in our own bounds demands the immediate attention of the churches composing this Association.

Resolved, That the spiritual wants of our colored members and people, require our sympathy and immediate assistance.

All of which is respectfully submitted.

N. A. PUREFOY.

APPENDIX C.

REPORT ON PERIODICALS.

The Committee on Periodicals gladly report, that we hail with pleasure the reappearance of the "Biblical Recorder." Brother Hufham, the able and persevering editor, has lately associated with him brother Wingate, and nothing now remains but to sustain it as ably as it is conducted. We think every Baptist family in the Association who can read, ought to take the "Recorder." Therefore,

Resolved, That we highly appreciate the able and persevering manner of the editors in conducting the "Recorder."

Resolved, That we commend it to the deacons of the churches, and request that they use their influence to persuade others to do likewise.

Respectfully submitted,

G. DUKE.

APPENDIX D.

REPORT ON COLPORTAGE

The committee appointed to write on Colportage, beg leave to make the following report:

Being fully impressed, brethren, with the importance of the work assigned us, and having but a limited time in which to prepare a work on this important subject, we cannot give it that consideration which is due it.

We have only to regret that we have no Colporter in the field. When we consider the vast good that might be accomplished by this system of spreading the word of Divine truth, we must acknowledge, brethren, that we are not doing all in our power towards advancing the cause of our Lord and Saviour, Jesus Christ. Therefore, I do earnestly entreat this body, that in their deliberations, they allow this subject to receive that attention which is due to its importance. For, by this means, the subject may be carried to many poor perishing souls, who, otherwise, perhaps, might not hear of the plan of salvation. Numerous instances might be mentioned, where good has been done by the Colporter carrying the precious truth into families where there

was no bible or any other religious influence, who, by this means, have been taught of the saving knowledge of the truth.

Therefore, I would suggest that we do all in our power to put into successful operation again, this system of Colportage, sustained by our prayers and our means, leaving the issues with the Lord; and he has promised to bless every earnest effort made for the advancement of His cause.

Respectfully submitted,

G. DUKE.

APPENDIX E.

REPORT ON SABBATH SCHOOLS.

This report, having been referred back to its author, was not returned.

APPENDIX F.

REPORT ON EDUCATION.

The brother who was appointed to write on Education, not having reported, you have assigned me this duty ; but the limited time allowed me forbids a lengthy report on this subject.

The times in which we live, require an educated ministry. The minister's mind ought to be trained by study, and stored with useful information; and especially should they be well instructed in the scriptures, church history and kindred works. This requires time, patience and means. But few of our young members, who are looking forward to the ministry, have the means of acquiring such an education as would make them able ministers of the New Testament. This being the case, the churches composing the Association should, in my opinion, make suitable preparation for their education.

Respectfully submitted,

N. A. PUREFOY.

To the above was added the following resolution :

Resolved, That the churches of this Association are hereby requested to encourage their young men who have gifts, to exercise them; and, if they promise to be useful, to make some provision for their education.

CONSTITUTION.

We, the Baptist Church of Jesus Christ, from long experience convinced of the utility of a combination of churches, to perpetuate a union amongst us, and to preserve and maintain a correspondence with each other, do agree to unite in an association, and have adopted the following Constitution, by which we mutually agree to be governed.

1. The Association shall be composed of members chosen by the different churches in our union, who shall be members whom they judge best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

2. In the letters from the different churches shall be expressed their number in fellowship, those baptised, received by letter, dismissed, excommunicated and dead, since the last Association.

3. Members thus chosen and convened, shall be denominated the Tar River Baptist Association, who shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe on any of the internal rights of any of the churches of this union.

4. The Association, when convened, shall have a Moderator and a Clerk, who shall be chosen by the suffrage of the members present.

5. Other churches may be admitted into this union, who shall petition by letter and delegates; and, upon examination, if found orthodox and orderly, shall be received by the Moderator giving the delegates the right hand of fellowship.

6. Any church in this union shall be entitled to a representation in the Association, but shall not send more than three members from each church.

7. Every motion made and seconded, shall be left to the discretion of the Association whether it shall be debated or not.

8. The Association shall endeavor to furnish the churches with the minutes. The best method for effecting that purpose, shall be left to the discretion of the same.

9. We think it absolutely necessary to have an Association Fund, for defraying the expenses of the same. For raising and supporting the same sum, we think it the duty of each church in this union to contribute, voluntarily, such sums as they may think proper, and send it by the hands of their delegates to the Association, who shall be accountable to the same for all moneys received and paid, according to the direction of the Association.

10. There shall be an Association Book, wherein the proceedings of each session shall be regularly recorded, by a Secretary appointed by the Association, who shall receive a compensation yearly for his trouble. (This 10th section rescinded 1846).

11. The minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk, before the Association rises.

12. The Association shall have power to enquire into the cause why the churches do not, at any time of its sittings, represent themselves.

13. The Association shall have power to withdraw from any church in this union, which may violate the rules of the same, or deviate from the orthodox principles of religion.

14. The Association shall have power to invite all visiting brethren in the ministry from other churches or Associations, who they esteem of good moral character, and of the same faith and order, to sit with her in council.

15. This Association shall not have power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the day, purporting to have for their object the spread of the gospel and the diffusion of useful knowledge.

16. The Association shall have power to adjourn to any future time or place they may think most convenient to the churches.

17. This Constitution shall be subject to alteration, when a majority of this Association think proper.

RULES OF DECORUM.

Believing it to be our indispensable duty to enter into certain rules and regulations in conducting the business of this Association, we adopt the following, viz:

1. The Association shall be opened and closed by prayer.
2. Not more than one person shall speak at a time, who shall rise from his seat and address the Moderator by the appellation of brother.
3. The person thus speaking shall not be interrupted until he is done, unless he breaks the rules of this decorum.
4. The person speaking shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.
5. No brother shall abruptly break off or absent himself from the Association, without obtaining liberty.
6. No person shall speak more than twice on the same subject, without obtaining liberty from the Association.
7. No person shall be at liberty to whisper in the time that a brother is making a speech.

8. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his ideas on the subject, unless he violates the rules of this decorum.

9. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

10. The Moderator may be entitled to give his ideas on any subject before putting it to vote, but not entitled to a vote only in cases of a tie.

11. Any member who shall, knowingly, break any of these rules, shall be reproved by the body as they may thing proper.

A true copy.

JAMES A. EGERTON.

MINUTES

OF THE

TAR RIVER BAPTIST ASSOCIATION.

HELD WITH

Cypress Chapel, Franklin Co., N. C.

OCTOBER 4-7, 1867.

RALEIGH:
BIBLICAL RECORDER PUBLISHING COMPANY,
1867.

PROCEEDINGS.

CYPRESS CHAPEL, FRANKLIN COUNTY,
Thursday morning, Oct. 3, 1867.

The Association convened according to previous appointment.

Elder R. W. Delbridge preached the Introductory sermon from 1st Cor. IX: 16. "For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me if I preach not the gospel."

After the usual intermission, the Association re-assembled and opened with prayer, by Elder N. A. Purefoy.

The former officers, T. J. Pitchford, Moderator, and L. M. Conyers, Clerk, presiding.

The Moderator appointed brethren G. W. Powell and J. Albert Egerton, a Committee of Finance, J. A. Pitchford, reading Clerk.

On calling the roll of churches, letters were presented from each, and the delegates present, enrolled as follows:

Antioch—H. A. Sledge, H. A. Sledge, jr.

Bear Swamp—Elder Thomas Wilcox.

Brown's—Elder N. A. Purefoy.

Cypress Chapel—J. H. Wilder, W. B. Stallings, A. C. Stallings.

Enon—W. D. Jones, Lewis Pike.

Gardner's—J. H. Nicholson.

Haywood's—S. P. Green, M. R. Pernell, A. Bledsoe.

Henderson—Not represented.

Hickory Chapel—G. W. Powell, L. M. Conyers.

Louisburg—Not represented.

Maple Spring—W. D. Webb, Wiston Perry, C. J. Egerton.

Mt. Zion—Wm. Cooper, L. Bartholomew, W. B. Joyner.

Peach Tree—Sherwood Gay, Madison Sykes.

Philadelphia—H. Hedgepeth.

Pleasant Grove—Wm. Colston, A. S. Barnes.

Poplar Spring—John Wiggs, Madison Bell.

Red Bud—S. B. Lancaster, John Edwards.

Red Oak—Samuel Coley.

Reedy Creek—Thos. J. Pitchford, M. C. Duke, J. A. Pitchford.

Salem—John W. Rice, Willie W. Farmer.

Sandy Creek—L. C. Gupton, J. R. Swanson, Parker Murphy.

Sharon—Jas. R. Perkinson.

Warrenton—J. Albert Egerton, T. B. Kingsbury.

The churches at Red Oak and Haywood's petitioned for the next Association.

The Association then proceeded to organize permanently, by electing Thos. J. Pitchford, Moderator, and L. M. Conyers, Clerk and Treasurer.

On motion, the pastor and officers of the church were appointed a Committee on Religious Exercises.

On motion, L. M. Conyers, G. W. Powell and James A. Pitchford, were appointed a Committee of Arrangements.

An invitation was extended to Corresponding brethren from sister Associations, to take seats with us. None were present.

Ministers residing within the bounds of the Association, were also invited to take seats with us, when Elders J. G. Barkley, R. W. Delbridge, G. M. Duke, W. A. Barnett, J. H. Freeman, and brethren J. W. Potter and J. A. Pitchford, Licentiates, accepted the invitation.

On motion, Elder T. B. Kingsbury was appointed to preach on Saturday, in place of Elder J. B. Solomon.

Pending the motion to adjourn, the Moderator offered a few very impressive and appropriate remarks.

The Association then adjourned until the usual hour to-morrow. Prayer by Elder Freeman.

FRIDAY MORNING, OCTOBER 4TH, 1867.

The Association assembled. Prayer by Elder Thomas Wilcox. An invitation was extended to corresponding brethren from sister Associations and accepted by brother J. H. Mills, from Flat River Association.

Report of the Committee of Arrangements was then received and adopted.

On motion, the Constitution and Rules of Decorum of the Association were read before the body. The minutes of yesterday were read and approved.

The appointed hour having arrived, brother James A. Pitchford repaired to the stand and preached to the congregation.

The report on Foreign Missions was read, received and left open for discussion.

Report on State Missions, read, and on motion, received, and further consideration of the subject postponed until to-morrow, 10 o'clock.

The Committee on Periodicals read a report, which, on motion, was received and further consideration postponed until the evening session.

Report on Ministerial Education was read, and, on motion, received, and, after interesting remarks by brethren J. H. Mills and J. Albert Egerton, was adopted.

REPORT ON MINISTERIAL EDUCATION.

DEAR BRETHREN:—I feel persuaded in my own mind that the subject of ministerial education is not as yet properly appreciated by our denomination at arge. Therefore I will endeavor in a few brief re-

marks to lay before our brethren at large the great need of an educated ministry.

To the minds of those familiar with the world at large—and especially those familiar with what is denominated Church history, there is no shadow of doubt, of the great necessity of an educated ministry. It is education alone that is to fit and prepare him to engage successfully at once, in the full discharge of his ministerial duties. By the help of education he can more speedily examine the sacred word of truth, more clearly and truthfully make his deductions, and in a much shorter time, acquire what is to be gained from the study of history. It is education that is to enable him at once to so present and apply the truths of the Gospel, as not to be controverted by those who by their teachings, would have long since taken the matter of evangelizing the world into their own hands, and left us among the sects and heretics of past ages.

It is education that is to save him from the great danger and trouble that many good men fall into by allowing their minds to become wedded, as it were, to some particular tenet, or doctrine of our denomination, and thereby destroy his usefulness as a minister. With the help of an education his mind is so expanded, so balanced, as to enable him to examine carefully all matters of evidence, either Scriptural or historic, and reach such conclusions, make such applications, as lead to success in his labors and usefulness in his ministry. It has been said by some of a different persuasion to ours, and high in their own denomination, "give the Bapists a learned ministry and they will take the world." Brethren I am not only persuaded to believe this, but to say I know it. "The truth is mighty and will prevail." I do not say, or even insinuate, that none but the educated can spread the everlasting truth—no, no. I only hold and argue that with the help of an education, success is easier, his labors are shortened to accomplish certain ends, his usefulness begins at an earlier period of his life, giving to him a much longer period of life to be very useful as a Messenger of peace, and doing a full share in the evangelization of the world.

How shall we, brethren, reach a large portion of our population, at this day (I mean the educated unconverted) unless we send out men armed and fully prepared to meet and overcome the ism's and schisms so prevalent throughout our land. Brethren an educated ministry is indispensable, if we expect to be useful, successful, and do our full share in spreading and disseminating the word of our blessed Redeemer.

Let us therefore aid cheerfully, and sustain fully all proper efforts

to prepare our young ministers for their fields of labor, and may our Heavenly Father aid and sustain us in the good work is my earnest prayer.

Respectfully submitted, &c.,

JAS. A. EGERTON.

Report on Colportage was next read, received and adopted.

REPORT ON COLPORTAGE.

Your committee appointed to write on Colportage begs leave to make the following report:

When we consider the great good which we believe has been accomplished by this important agency of Christian enterprise, your committee regrets that he has to report that we have no Colporter in the bounds of the Tar River Association. We cannot conceive how any means of no greater cost, can be devised by the churches, than to place in the field a Colporter, with the New Testament and religious tracts in his hands to sell or distribute gratuitously as the case may require.

He should be truly a man of God, zealous of good works, who would consider it a privilege as well as a duty to visit the obscure, enter their houses, converse with them on religious subjects, pray with their families, see that they are provided with the word of God, and leave with them such religious tracts as would seem to suit their cases. Brethren cannot the churches support at least one colporter in the bounds of the Tar River Association? Ought they not to do it?

Respectfully submitted,

L. M. CONYERS, Com.

By request of the Association, the Moderator appointed brethren Jas. A. Egerton, W. D. Jones and L. M Conyers, a committee to select minister- to preach stated sermons at our next Association.

Also, brother G. W. Powell, Elders Thomas Wilcox and G. M. Duke, a committee to appoint standing committees.

The Association then called off for the usual intermission.

FRIDAY AFTERNOON.

The Association assembled at the usual hour and proceeded to business.

Report on Sunday Schools was then read, received and after interesting remarks by Elders Barkley, brother J. Albert Egerton, Elder Kingsbury and the Moderator, was adopted.

REPORT ON SABBATH SCHOOLS.

DEAR BRETHREN:—The subject of Sabbath Schools has so often been treated upon, that it is difficult to put anything new, or of much interest before the Association. The honor of having instituted the first Sabbath School, is justly given to Robert Raikes, Esq. of Glouces-ter, England, who has laid the foundations for the mental improvement of thousands of the young, and has been instrumental in the salvation of a multitude of souls. Then why neglect so important a dnty? We should endeavor to organize Sunday schools in every congregation where ten or fifteen children can be collected for that purpose, and it should be the special duty of as many as can to visit the schools as often as practicable. Next to the preaching of the Gospel may be reckoned the Sabbath school as an instrument for religious good. The religious instruction and training of children, both in the household and in the church is too little appreciated.

The character and influence for good or evil in subsequent life depends on the moral and religious training in childhood. "Remember the Sabbath day to keep it holy." Where else save at the Sabbath School will the above be more deeply impressed on the minds of children?

Sunday schools are as great an advantage to the teachers as to the pupils themselves, and the effect that they have on the practical piety of those who engage in them is most admirable, and should encourage all the members of our churches to become such. Our next comment should be on the libraries. If only selected and properly used they constitute one of the chief means of doing good, and should be composed exclusively of sound safe religious books, adapted in style to the minds of the young, and suitable to Sabbath reading.

Respectfully submitted,

H. HARRIS.

Report on Periodicals being called up again, was read a

second time, and the subject ably discussed by Elder Kingsbury, brethren J. Albert Egerton, G. W. Powell, Elder Barkley and brother J. H. Mills, and adopted.

REPORT ON PERIODICALS.

Your committee appointed to write on periodicals beg leave to make the following report:

DEAR BRETHREN:—Being appointed by you to write on the subject of Periodicals, we feel fully impressed with the importance of the works assigned us. The importance of a good periodical, must be apparent to every reflecting mind, indeed we may safely say that we cannot exist as a denomination without it. It cannot be denied but that the press exerts a very great influence over the public mind, how necessary then, that that influence be exerted for good, be to the exclusion of all worthless, unprofitable reading. We take pleasure in recommending the BIBLICAL RECORDER as a valuable periodical, wholesome and beneficial in its effect upon the public mind, and especially of late it has been interesting, owing to the valuable articles that have appeared therein, from the gifted pen of the Rev. T. B. Kingsbury. Since our last Association, the paper has passed from the hands of brother Hufham to those of brethren Walters, Mills & Hughes, while we regret the loss of the one, we are gratified to know that it is in the hands of such able and beloved brethren. Now brethren it is our duty to sustain them. Upon us rests the responsibility. Will we do our duty? we think that every Baptist family should have the RECORDER, therefore:

Resolved, That we request all Baptists to take the RECORDER, and use their influence to extend its circulation. That we express our thanks to the Editors for the able, persevering manner in which it has been conducted, that we will do all in our power, relying upon the goodness of our Heavenly Father, to aid and bless us, to build up and sustain it.

All of which is respectfully submitted,

G. M. DUKE.

On motion, Elder T. Wilcox, J. Albert Egerton and Elder G. M. Duke, were appointed a committee to procure subscribers for the BIBLICAL RECORDER.

On motion, adjourned. Prayer by Elder M. D. Freeman.

SATURDAY MORNING, 10 o'clock.

Association assembled, and opened with prayer by Elder R. W. Delbridge.

The Clerk proceeded to call the roll of delegates.

The committee on standing committees reported as follows:

T. J. Pitchford	to	write	on	Foreign Mission.
G. W. Powell	"	"	"	State "
Nat. Allen	"	"	"	Ministerial Education.
C. J. Egerton	"	"	"	Periodicals.
W. F. Doles	"	"	"	Sabbath Schools.
Jas. A. Pitchford	"	"	"	Colportage.

Report received and adopted, and committee discharged.

The committee appointed to select Ministers to preach stated sermons, selected

N. A. Purefoy	to	preach	the	Introductory Sermon.
J. B. Solomon	"	"	"	Denominational "
T. B. Kingsbury	"	"	"	Conventional "

Report received and adopted, and committee discharged.

Treasurer, reported $77 10, received at session of 1866. Paid to Clerk his fee, $15 00, and $62 10 for printing minutes—leaving nothing in the treasury.

Finance committee, reported $58 70, Minutes fund.

Report concurred in.

On motion, it was agreed to hold the next Association with the church at Red Oak, Nash county, commencing on Thursday before the 1st Sunday in October, 1868.

On motion, the committee appointed to solicit subscriptions for BIBLICAL RECORDER, were requested now to wait on the congregation, during which time, forcible speeches were made by Elders M. D. Freeman and J. A. Pitchford in behalf of the RECORDER. Brother P., in his closing remarks, presented the claims of a book published by Elder T. B. Kingsbury, entitled, "What is Baptism." A goodly number of subscribers were obtained for the RECORDER.

On motion, the Association called off till half past one o'clock, to hear a sermon delivered by Elder G. M. Duke.

Brother Duke preached to a very large and attentive audience, from cxvi Psalm, 12th verse. "What shall I render unto the Lord for all His benefits to me." Elder T. Wilcox followed with a few remarks, and closed the services with prayer.

SATURDAY EVENING.

Association assembled.

The following resolution was offered by brother J. A. Egerton.

Resolved, That the thanks of this Association are due, and are hereby tendered to the citizens of this vicinity, for the kind and hospitable manner in which the delegates and visitors of this Association have been received and provided for during its session.

The subject of Colportage being introduced by the Moderator, was noticed by remarks from Elders Barkley, Delbridge and M. D. Freeman.

On motion, a committee of three as appointed by the Moderator to take in consideration the subject of Colportage and Missions within the limits of this Association. Committee, Elder J. B. Solomon, John Watson and J. A. Egerton.

The report on Ministerial Education was then taken up and read a second time, and after remarks made by brother J. A. Egerton, was adopted.

The report on Foreign Missions was taken up the second time and adopted.

REPORT OF THE COMMITTEE ON FOREIGN MISSIONS.

DEAR BRETHREN:—Having been appointed to write on Foreign Missions, I beg leave to submit the following report. The spirit of

religion is universal benevolence; it does not restrict the efforts of the people of God to one place and people; but extends to all both far and near. The possession of this spirit of love and unrestricted benevolence is Christ-like; it is the spirit of the Commission which Jesus Christ gave to his disciples, saying, "Go ye into all the world and preach the gospel to every Creature," "Go teach all nations." A large part of the human family is still without the gospel, millions of people are ignorant of Christ and his revelation. They know not the true God nor Jesus Christ whom he has sent into the world to die for sinners. How can they know him without salvation? How can they hear of him without a preacher? and how shall they preach except they be sent? The Southern Baptist Convention has as one of its objects Foreign Missions. It has a few Missionaries in China and Africa, but they cannot occupy much of the field that is already white to the harvest. The brethren who labor at the different stations in those countries are much in need of assistance. They need co-laborers, and they need money to procure the necessaries of life. During the late war, and even now, they labor under great disadvantages. Brother James B. Taylor the Secretary of the Foreign Mission Board has appealed to the Baptist of this State for aid for our Foreign Missionaries.

In an appeal through the Biblical Recorder he says: "The Foreign Mission Board is in extreme need of funds. Its Treasury is empty. Some of its Missions must be soon cheered by a remittance or our Missionaries will actually suffer. One of them thus writes, 'If the Baptists intend to keep up this mission, something must be done. I have very seldom said anything to you about the privations I suffer here. I care nothing about it when I am well—I have for a long time, nearly all the year round, lived upon the very poorest food. I now have not flour fit to eat, and no money in England so that I can order. What shall I do?'"

Brother Taylor appealed to the denomination of this State, after this appeal, on the 27th of August, 1867, he thus addressed you through the Recorder. We have received responses to our appeal, and I now beg all who belong to the Missionary Baptist family, not to wait for the visit of an agent but of their own accord, and because they are glad of an opportunity to honor the Lord with their substance to forward their freewill offerings, that those who preach for us in heathen lands may be sustained. Brethren, sisters in Christ, would you not esteem it a privilege, personally to point the bewildered Idolater to the Lamb of God that taketh away the sins of the world?

This you cannot do, but you may share in this blessed work by holding up the hands of Yates, Graves, Phillips and others, who are thus engaged. Who will voluntarily help? But little has been done for Foreign Missions in the State for the last Conventional year—at the Convention in May the Financial committee reported only $295,73, sent up by the churches. It is to be hoped, that in future more will be done. Let us brethren of the Tar River Association, in our contributions, not forget the wants of our Foreign Missionaries. They have forsaken all to preach Christ to the heathen, let them not suffer for material aid. They demand our prayers, our sympathies and our contributions. I have not the means of informing the Association what success our Missionaries are making; but suppose they are laboring with zeal, and preparing the way for much good. All of which is respectfully submitted.

THOMAS WILCOX.

Report on State Missions was taken up a second time, and after remarks by the Moderator, was adopted.

REPORT ON STATE MISSIONS.

On the simple question of Missions, there ought to be no dispute among christians. Their importance will at once be acknowledged by all, and the propriety of them is so clearly deducible from the Scriptures, that it is astonishing to find any to deny it. As almost all work and enterprise is improved or facilitated by a proper division of labor, so it has become common, and properly so, for different churches or Associations of churches, to give their special attention to things falling under their more immediate observation and more within their own limits. It is clear that God who would have all men to be saved, would have the gospel preached unto all men; for how shall men believe in that God of whom they have not heard, and how shall they hear without a preacher and how shall they preach except they be sent. A sending is a mission, and the one sent is a missionary, without christians at home, we shall never send the word of life abroad, and hence the importance, in one sense, of home or State Missions. We often hear of the special importance of this or that particular point or station, and this may be, and doubtless is, all well in a way; but can a preacher who is stationed anywhere, be properly called a Missionary?

We observe that the Apostles, of whom Paul is a shining example, were not content with planting christianity in any one particular locality and leaving it, like water poured on the ground, to spread by its own gravity; neither were they content with preaching at stated

times only, say once or twice a week, but they went everywhere, by day or by night, preaching the word, sowing the good seed. It is the missionary's special business to spread the knowledge of salvation, that is the scriptures, and all works known as religious literature, calculated to explain and to enforce and popularize them. The sound policy therefore of making the missionary and colporter two distinct characters, may perhaps be well questioned. The division at best, but deprived the missionary or minister of a portion of his appropriate functions and converts the colporter, in the estimation of many, into nothing more than a mercenary book pedler. This, however, is not of sufficient importance to destract or divide the churches or abate the efforts of any individual to do good Let us use any lawful and proper means to spread the knowledge of the truth, and since we as Baptists, do sincerely believe and glory in believing, that the truth of God is with us, let us strive to hasten forward the time when Baptist principles, Baptist faith, Baptist usage and Baptist literature, or in other words, the simple truth of God and of his son Jesus Christ, shall pervade every family, every community and every heart. For this let us strive and pray. We would therefore give our counsel to the Tar River Association in the form of the following resolution:

Resolved, That the churches of this Association continue the practice of quarterly collections for the N. C. Baptist State Convention.

THOS. J. PITCHFORD.

On motion, a committee of one was appointed to confer with the church at Henderson, and report at the next Association. Brother Turner Allen was appointed as that committee.

On motion, the Association agreed to have one thousand copies of the minutes of the present session printed and distributed among the several churches.

On motion, the Moderator appointed Elder T. B. Kingsbury, brethren J. A. Egerton and G W. Powell, as delegates to the Baptist State Convention.

On motion, the ministers of the Association were earnestly requested to take up collections in their respective churches, and forward to the committee, who has the subject of Colportage and Missions in charge.

On motion, the Moderator was authorized to appoint one or more delegates to the Convention to represent the funds which may be collected to-morrow.

On motion, the Association then adjourned to time and place appointed, after singing a hymn and joining in prayer led by Elder Purifoy.

T. J. PITCHFORD, Moderator.

L. M. CONYER, Clerk.

CONVENTIONAL SERMONS.

Elder N. A. Purefoy preached on Sunday at 11 o'clock, from Hebrews 13th and 16th. "But to do good and to communicate, forget not; for with such sacrifices God is well pleased." After which, a collection amounting to $22 16 was taken up for the use of the Convention, and the Moderator appointed Elder G. M. Duke and brother B. D. Rice as delegates to the Convention, as authorized by the Association.

Elder J. G. Barkley preached in the afternoon, from James 1st. chapter and 26th. verse. "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

CLERK.

CHURCHES.	CLERKS.	ADDRESS.	PASTORS.	ADDRESS.	TIMES OF PREACHING.
Antioch,	H. A. Sledge,	Brinkleyville,	R. W. Delbridge,	Peach Tree Grove,	1st Sunday and day before.
Bear Swamp,	G. W. Powell,	Brinkleyville,	Mark Bennett,	Battleboro,	3rd " " " "
Brown's,	John Watson,	Warrenton,	N. A. Purefoy,	Warrenton,	2nd " " " "
Cypress Chapel,	Badger Stallings,	Louisburg,	Thos Wilcox,	Brinkleyville,	3rd " " " "
Enon,	J. W. Riggan,	Littleton,	George M. Duke,	Warrenton,	2nd " " " "
Gardner's,	Thos. M. Egerton,	Littleton,	N. A. Purefoy,	Warrenton,	3rd " " " "
Haywood's,	George Macon,	Louisburg,	W. A. Barrett,	Forestville,	3rd " " " "
Henderson,			Wm. T. Brooks,	Forestville,	1st " " " "
Hickory Chapel,	L. M. Conyers,	Hilliardston,	P. D. Gold,	Scotland Neck,	2nd " " " "
Louisburg,					
Maple Spring,	W. C. Lankford,	Louisburg,	W. A. Barrett,	Forestville,	4th " " " "
Mount Zion,	Albert Carr,	Louisburg,	Thos. Wilcox,	Brinkleyville,	1st " " " "
Peach Tree,	Wm. H. Gay,	Peach Tree Grove,	R. W. Delbridge,	Peach Tree Grove,	1st " " " "
Philadelphia,	Benj. Drake,	Hilliardston,	J. G. Barkley,	Rocky Mount,	1st " " " "
Pleasant Grove,	N. W. Boddie,	Nashville,	R. W. Delbridge,	Peach Tree Grove,	3rd " " " "
Poplar Spring,	J. H. Cheves,	Louisburg,	M. G. Todd,	Eagle Rock,	2nd " " " "
Red Bud,	Sam'l. Harper,	Castalia,	R. W. Delbridge,	Peach Tree Grove,	2nd " " " "
Red Oak,	Jas. H Barkley,	Rocky Mount,	J G. Barkley,	Rocky Mount,	4th " " " "
Reedy Creek,	Thos. J. Pitchford,	Warrenton,	N A. Purefoy,	Warrenton,	4th " " " "
Salem,	Bryant Rice,	Wilson,	J. H. Freeman,	Wilson,	3rd " " " "
Sandy Creek,	Newton Davis,	Louisburg,	J. G. Barkley,	Rocky Mount,	3rd " " " "
Sharon,			Levi C. Perkinson,	Warrenton,	
Warrenton,	J. C. McCraw,	Warrenton,	T. B. Kingsbury,	Warrenton,	Every Sunday (morning and evening.)

STATISTICAL TABLE.

CHURCHES.	Baptized,	Rec'd by Let.	Dis. by Letter.	Excluded,	Restored,	Deceased,	Whites,	Colored,	Total,	Minute Fund.
Antioch,	11	1		5		2	76	4	80	$ 2 00
Bear Swamp,	1		1	1			18	27	45	2 00
Browns',	10		5	2	1		78	191	269	4 00
Cypress Chapel,	3			2		1	23	13	36	2 00
Enon,			3			5	47	62	109	2 50
Gardners',	21						49	93	142	3 10
Haywoods',	5	2		1			94	52	146	2 50
Henderson,										
Hickory Chapel,							20	6	26	2 00
Louisburg,										
Maple Spring,	14	2	3		1		115	68	183	3 00
Mt. Zion,	4	3			1		74		74	2 00
Peach Tree,	8		2	1			271	104	375	3 00
Philadelphia,		3				2	65	5	69	2 00
Pleasant Grove,	2	1	2	1			87	4	91	2 00
Poplar Spring,	11		4	3		1	03	175	478	5 00
Red Bud,		5	2	1		2	373	30	203	2 35
Red Oak,	9	3		1		1	169	2	71	3 00
Reedy Creek,	16	2		2		1	83	112	195	4 00
Salem,	13						33	16	49	2 00
Sandy Creek,	4		6	3	1	2	140	20	160	3 00
Sharon,	20		3	1			97	23	120	3 00
Warrenton,	5	16	5				100		100	3 00
	157	38	36	24	4	17	1115	1007	2131	$57 45

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MINUTES

OF THE

ANNUAL SESSION

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD WITH THE

Church at Red Oak, Nash Co., N. C.

OCTOBER 1-3, 1868.

RALEIGH:
THOMAS M. HUGHES, PRINTER.
1869.

PROCEEDINGS.

THURSDAY MORNING, OCT. 1st, 1868.

The Association convened according to previous appointment, and opened with prayer by Elder L. C. Perkinson.

Elder N. A. Purefoy preached the Introductory Sermon from Hebrews 13 : 1. "Let brotherly love continue."

Services closed with prayer by Elder J. G. Barkley.

After the usual intermission, the Association re-assembled, and opened with prayer by Elder L. C. Perkinson.

The former officers, T. J. Pitchford and L. M. Conyers presiding.

The Moderator appointed brethren G. W. Powell and Jas. A. Egerton a committee of Finance. Elder J. A. Pitchford, Reading Clerk.

On calling the roll of Churches, letters were presented from each, and delegates enrolled as follows :

Antioch, H. M. Sledge, James Smith.

Bear Swamp, Henry Connel.

Brown's, N. A. Purefoy, John Watson.

Cypres Chapel, Willie Crowder.

Enon, J. W. Riggan, W. D. Jones.

Gardner's, Letter.

Haywood's, Joseph W. Duke.

Henderson, Not represented.

Hickory Chapel, G. W. Powell, Thomas Ward, L. M Conyers.

Louisburg, Not represented.

Maple Spring, W. D. Coppedge, W. C. Lankford, W. B Uzzle.

Mt. Zion, Albert Carr, Wm. Cooper, L. Bartholomew.

Peach Tree, Creth Edwards.

Philadelphia, Francis Hedgepeth.

Pleasant Grove, Eligah Coggin, Gideon Coggin, J. W. Stone.

Poplar Spring, John Griffin.

Red Bud, S. P. Lancaster, J. Edwards, S. Harper.

Reedy Creek, T. J. Pitchford, Matthew Duke, M. C. Duke

Salem, Not represented.

Sandy Creek, Wesley Burnett, A. P. Hedgepeth.

Sharon, D. C. Perkinson, Wm. Hicks.

Warrenton, J. A. Egerton.

The Churches at Poplar Spring and Sharon, petitioned for the next Association.

The Association then organized permanently by electing T. J. Pitchford, Moderator, and L. M. Conyers, Clerk and Treasurer.

Appropriate remarks were made by the Moderator.

On motion, the Pastor and Deacons of the church were appointed a committee on religious exercises.

Brethren G. W. Powell, Jas. A. Egerton and L. M. Conyers were appointed a committee of arrangements.

The church at Wilson which held a letter of dismission from the Association, was re-admitted on petition, and the right hand of fellowship extended by the Moderater, to her delegate, Thos. C. Clark.

The church at Mt. Olivet petitioned for admittance into the Association. Remarks were made by Elder W. A. Barrett, showing her good standing.

On motion, the church was admitted, and the Moderator extended the right hand of fellowship to her delegates, M. R. Pernel, S. J. Matthews and Fenner Tharington.

The church at Providence petitioned for admittance, but at the suggestion of several brethren it was on motion decided that the Moderator should appoint a committee of five to investigate her case and report to-morrow. Samuel Lancas-

ter, W. D. Coppedge, John Watson, Elder L. C. Perkinson and Mark C. Duke were appointed the committee.

Corresponding messengers from other Associations were invited to take seats with the body, and the invitation was accepted by Elder R. R. Overby from the Chowan Association.

An invitation was extended to visiting brethren of the Association, and was accepted by Elder James A. Pitchford, George M. Duke, W. A. Barnett and J. W. Freeman.

On motion, Elder R. R. Overby was appointed to preach the Conventional sermon on Sunday, in place of Elder T. B. Kingsbury who is absent, having gone to another State.

On motion, adjourned till to-morrow 10 o'clock.

Prayer by Elder Overby.

FRIDAY, OCT. 2, 10 O'CLOCK, A. M.

The Association met and opened with prayer by Elder G. M. Duke.

The Moderator invited corresponding messengers from other Associations to take seats with the body. Brother Eaton Powell from the Pamlico Association, accepted the invitation.

The roll was called, and letters not presented yesterday were read, and delegates enrolled.

Minutes read and approved.

Report of committee of arrangements read and approved, and committee discharged:

REPORT.

Your committee beg leave to report the following order of business, to wit:

1. Read the Constitution and rules of Decorum.
2. Committee to report on the new church at Providence.
3. Report on Foreign Missions.
4. Report on Ministerial Education.
5. Report on State Missions.
6. Report on Periodicals.

7, Appoint committee to nominate stated sermons,
8. Appoint committee to nominate standing committees.
9. Report on Sabbath Schools.
10. Report of Finance Committee.
11. Term and place for next Association.
12. Report on Colportage.
13. Report of brother Turner Allen on Henderson Church.
14. Printing minutes.
15. Appoint Delegates to Baptist State Convention.
16. Resolutions.

Respectfully submitted,
GEO. W. POWELL, C'hm'n.

Constitution and Rules of Decorum were read.

The appointed hour for preaching having arrived, the congregation repared to the place of worship to hear a sermon by Elder W. A. Barrett.

Report on Foreign Missions was read, and on motion, laid on the table for special order at 10 o'clock to-morrow.

Report on Ministerial Education read. On motion, a committee of three was appointed to examine the report and report this afternoon. Elder J. B. Solomon, brethren G. W. Powell and Wm. C. Lankford were appointed the committee.

Report of the committee on the church at Providence was read, and at the request of the committee of said church, they were allowed to withdraw their petition.

The committee on Periodicals failing to report, brother Jas. A. Egerton was appointed to write on that subject, and report to-morrow.

Brethren W. D. Coppedge, John Watson and Lewis Bartholomew were appointed a committee on Stated Sermons.

Elder Levi Perkinson, brethren W. D. Jones and E. G. Conyers were appointed a committee to nominate Standing Committees.

Report on Sabbath Schools, and report on Colportage were called for and not presented.

No business being immediately before the body for the time being, they were entertained with interesting remarks on christian benevolence, by Elder Overby and brother Jas. A. Egerton.

The Association then called off for the usual intermission.

Evening Session.

The Association re-assembled and sung a hymn.

Elder James Pitchford retired to preach to the congregation.

The report on Ministerial Education being then in order, the committee read a report, which was adopted as a substitute for the report offered by brother Nat Allen, after remarks by Elders Solomon and Overby.

The Association then adjourned till to-morrow 10 o'clock.

Saturday Morning, 10 O'clock.

The Association met and opened with prayer by Elder Freeman.

The report on Foreign Missions being the order of the hour, was read and adopted, after remarks by Elder Solomon.

The report on State Missions was read, and on motion received and adopted.

The report on Periodicals was read, and after remarks by brethren Powell, Crenshaw and Egerton, the Association called off to hear the denominational sermon by Elder J. B. Solomon, from Mark 16 : 16. "He that believeth and is baptized shall be saved ; but he that believeth not shall be damned."

Evening Session.

The Association re-assembled and sung a hymn.

Congregation repared to place of worship, to hear a sermon by Elder G. M. Duke.

Brother J. H. Mills, Editor of *Biblical Recorder*, being entitled to the floor, resumed his discussion, presenting the claims of the *Recorder* at some length, and the report was adopted.

The report on Sabbath Schools was read, and on motion read and adopted.

On motion, agreed to meet to-morrow at 9 o'clock to discuss the subject further.

Report of committee on Finance was read, received and adopted, and committee discharged.

REPORT.

Your committee beg leave to report as follows: Minute Fund, $55.70. Maple Spring church, for Foreign Missions, $6.00; Pleasant Grove church, for State Missions $7.35. Making a total of $69.05.

All of which is respectfully submitted,

JAS. A. EGERTON, } Com.
GEO. W. POOL, }

Treasurer's report was received and adopted.

The committee appointed to nominate standing committees reported as follows: To write on Foreign Missions, Eld. N. A. Purefoy; Ministerial Education, Eld. Jas. A. Pitchford; State Missions, Eld. J. A. Egerton; Periodicals, Elder G. M. Duke; Sabbath Schools, Wm. C. Lankford; Colportage, Elder J. G. Barkley.

The committee appointed to nominate ministers to preach stated sermons reported as follows: To preach the Introductory sermon, Elder G. M. Duke; Conventional Sermon, Elder W. A. Barret; Denominational Sermon, Elder Thos. Wilcox.

Committee on Colportage reported six dollars in hand.

On motion, the Moderator appointed a committee of three to take the subject of Colportage in hand. The original committee were reappointed.

Committee on church at Henderson reported, that that church had promised to be represented in this Association, failing to do so, brother Turner Allen and John Watson, were appointed a committee to confer with that church and report at the next Association.

On motion, the clerk was authorized to procure as many minutes as the funds in hand will pay for after deducting his fee.

Brother G. W. Powell offered a resolution of thanks, which was unanimously adopted.

Resolved, That the thanks of this Association are hereby heartily tendered to the residents of this vicinity for their courtesy and hospitality during the present session, also to the members of the Methodist church for the use of their house of worship.

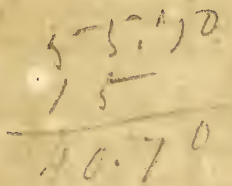
On motion, agreed to hold the next Association with the church at Sharon, Warren county, commencing on Thursday before the 1st Sabbath in Oct. 1869.

On motion, adjourned. Prayer by Elder J. B. Solomon.

T. J. PITCHFORD, Mod.

L. M. Conyers, Clerk.

☞ On account of rain which continued all the day on Sunday, there were no services held in the church.



APPENDIX.

A

REPORT ON FOREIGN MISSIONS.

Brethren of the Tar River Association.—Our object in this brief communication is not to bring forward an array of arguments to prove the lawfulness and propriety of the Missionary enterprise, such a course at this day would, we honestly believe, be an insult to both your good sense and christian character. We would only say to you, look abroad over the world; consider what has been done and is still being done in Europe, Asia, Africa and America, Hear the earnest calls of Missionaries from every quarter for help.

If the truth of the gospel is precious to you, it is equally precious to others. Let others, if they will or can, prove their faith without works, but let us prove our faith by our works. We do not propose to urge any man to help beyond his ability, nor do we presume to fix any precise amount for any to give. We know that the times are hard and money is scarce, but we would lay down a rule by which all may be governed. Let every one make this a question between himself and his God, give aid in proportion to his ability and all will be well with the Missionaries, and with our own consciences. Let us not be weary in well doing. We advise as heretofore that all our churches continue, or at once adopt, the system of stated quarterly or semi-annual collections in behalf of Foreign Missions.

THOS. J. PITCHFORD.

B

REPORT ON MINISTERIAL EDUCATION.

Your committee to whom was referred the communication from brother N. Allen on the subject of Ministerial Education, beg leave to submit the following:

They object to the said communication for two reasons, to their mind important. First. The communication is too long. Second, Some of the sentiments are objectionable.

We therefore recommend the adoption of the following as a substitute:

That the preaching of the gospel of Christ is the highest vocation to which man can aspire, is acknowledged by all right minded christians. That a faithful discharge of its solemn duties is the

most onerous of all duties, is well known to those who have most faithfully performed them. That such men should be qualified, by as thorough mental training as they may obtain, has long been the sentiments of this Association.

When we call upon the membership of our churches, therefore, to aid in this work, we call upon them to aid in the prosecution of a work which receives their hearty support.

We can and do rejoice in the provisions of the Constitution of the Baptist State Convention of North Carolina, which protects the churches and brethren from imposition on the subject, since that Constitution requires that those whom it fosters shall be "young men, called of God and approved by the churches to which they belong." We deem it useless to state in this report the amount of good which this department has accomplished.

Our interests are now with the present and the future. By the results of the late war our people have been impoverished and *this*, as well as the other departments of our labor, has very much languished. Yet the Lord of the vineyard is calling upon us to work. He is calling young men from the humbler walks of life, as He called His first disciples, to go forth and proclaim the truths of th Everlasting Gospel. They have not the ability to secure, of themselves a suitable education, and they ask our aid.

The larger portion of the Endowment Fund of our College, wa lost by the conquest of the South, and the Board is now again dependent upon the liberality of the brethren for funds to suppor their beneficiaries. There are now some ten or twelve young brethren under their charge. Their funds are low, and they ask u for the means to enable them to educate those young brethren. We rejoice to learn that these young brethren are associated in College with some seven or eight other young men preparing for the ministry at their own expense so that there are some sixteen or eighteen young brethren at Wake Forest preparing for the mintry. In view of the whole subject we recommend the *hearty* adoption of the following:

Resolved, That we recommend to the churches of this Body to support by their earnest prayers and liberal contributions the cause of Ministerial Education, as conducted by the Board of the Baptist State Convention of North Carolina.

Respectfully submitted.

J. B. SOLOMON,
G. W. POWELL,
W. C. LANKFORD, } Com.

C

REPORT ON STATE MISSIONS.

The subject of State Missions is one of paramount importance and commends itself to all the followers of our Lord and Savior. Every baptist in the State who is able, (and who is not able to give a dime ?) ought to give to State Missions, his prayers, sympathies and stated contributions.

If each baptist in the State would give only ten cents, $6,000 would be raised for State Missions. There may be some very poor members in the churches who cannot give that small sum, but the number is few, and the amount these fail to give, could easily be made up by those who are able and ought to be willing to make it up.

There is not a church in the range of our acquaintance so poor, as not to be able to raise the amount alluded to above.

We lack system, and although the subject of systematic benevolence has been discussed at our anniversaries, very few churches have adopted any plan to raise funds for Missions and other benevolent objects!

We have learned through our devoted brother Rev. W T. Walters, Secretary State Mission Board, that the board of State Missions during the past year sustained in whole or in part upwards of twenty Missionaries in the State.

We recommend the adoption of the following resolution.

Resolved, That we recommend the churches to adopt some system to raise contributions statedly for benevolent purposes, and that they report their plan to the next Association.

Respectfully submitted,

G. W. POWELL, Com.

D

REPORT ON PERIODICALS.

I deem it entirely unnecessary to enter into an Essay of much length upon the subject of Periodicals. The benefit of the press and extensive distribution of general news and intelligence being a settled matter centuries ago.

Now brethren that we have our own Periodical the *Biblical Recorder*, which has been recently much enlarged and well filled with choice reading matter, which is now in the hands of good and efficient brethren, and making its weekly visits to its patrons, it appears to me that we as a denomination should give our earnest and hearty support, by not only subscribing ourselves, but to present its claims to our brethren at large. Therefore,

Resolved, That we, both pastor, and lay-men, will when we return to our respective homes, earnestly and vigorously engage in presenting to our respective churches the claims of the *Recorder* for their hearty co-operation and support of the same, that our organ may assume a safe and perpetual position among the periodicals of the day.

All of which is respectfully submitted.

JAS. A. EGERTON.

E

REPORT ON SABBATH SCHOOLS.

Beloved Brethren:—Among the various christian enterprises, and a part from the gospel, the Sabbath School stands second to none.

Of its importance, and influence, the half has not been told. It. faculties for doing good are almost innumerable. Its agencies are powerful. It is the very nursery of the church. See the community, where vice in almost every form is practiced by both old and young, where the Sabbath is almost totally disregarded, where the Gospel is to a great degree disrespected, and where, to all human appearance, the people have forgot God: See, a well regulated Sabbath School in such community, with its teachers prompt, filling their places every Sabbath, and soon you will see, large, respectful, and attentive congregations, persons desiring religious knowledge, restraining their former vicious habits, correcting the vices of their children, and thereby doing a vast deal of good. Its benefits are not confined to the pupil, but the teacher is also the recipient of its benefits and blessings. It is here the great principal of Bible truth is taught, good impressions are made upon the youthful mind, which grows with its growth, and strengthens with its strength, and is eventually awakened by the Good Spirit, it germinates, and an immortal soul is made fit meet for its Master's use. The great beauty about the Sabbath School is, that, its benefits and blessings are extended to all, its influence reaches the humble cottage, and the neglected child in distress may be happy recipient of its blessings.

With these simple facts before us, your committee is satisfied that there is a lack of energy, of perseverance, and of self denial on the part of churches to render the Sabbath School enterprise effectual as its importance demands, and would therefore heartily recommend the organization of a Sabbath School in every church or community, whether there be ten or one hundred scholars, and that the subject be kept before, and urged upon the churches by their Pastors.

All of which is respectfully submitted,

Wm. F. DOLES.

F

COLPORTAGE.

"Go ye into all the world, and preach the gospel to every creature," is recognized by every Christian, as one of the commandments of our Savior. But, brethren, do we fully understand and act upon this heavenly order in its broadest sense, your committee fears that we do not. Now we all know that these words were addressed to "the Apostles," but were they not intended for the *disciple* as well as the Apostle. Are we not all commanded, at all times, in all places and under all circumstances, to glorify God by an upright walk and a godly conversation in the sight of all men? "So let your light shine before men" &c. &c. But it is needless to multiply the proofs of our implied assertion. Brethren, what do these several passages mean? Do they not plainly tell every Christian that it is his duty to preach the gospel to every creature as much as in him lieth? Now we do not pretend to assert that it is the duty of every one to labor in the Lord's vineyard as a deacon, minister of the gospel, or missionary; but we do say "why stand

e idle all the day ?" Jesus Christ has employed you, then go rk. Improve your one or your ten talents as the case may be. says one, how, when, and where must I work ? You belong to e organized church ; then contribute freely of the goods which d has freely lent to you for the support of him whose duty it is o minister unto you in spiritual things." Remember, this is but small matter" as Paul says, but are you "unfaithful in that which is least," when you desire to be called faithful in that which is great ? Still another way of preaching the gospel to every creature, is by contributing of your means to send the gospel abroad. But, as the old maxim says that Charity begins at home, then we beseech you brethren to pay more attention *and more money* to the subject of religion in our own borders, within the bounds of Tar River Association. Send out your laborers in the field—"they are already white to the harvest." If you have no Colporteur in the field already, then send one or more immediately. Tell him to visit the people, to preach to them, to pray for and *with* them, to sell and m Bibles, Testaments, Sunday school and other good books, advocating the claims of our beloved *Recorder*. Brethren ar River Association, we would seriously urge the manifold f Colportage to your prayerful attention. May God in his nable us all so to act, that at the last, He may say to us one, good and faithful servants." Concerning the freedman nidst, your committee knows not what to say and therefore he whole matter in the hands of the Association, hoping at e time, that all things may be done to the glory of God and vancement of our Redeemer's cause.

All of which is respectfully submitted.

JAMES PITCHFORD, Com.

G

MINISTER'S REPORT.

9 o'clock Saturday morning, Oct., 3, 1868.

The ministers residing within the bounds of the Tar River Association, met for the purpose of adopting some systematic plan of action, whereby their usefulness as ministers of the gospel might be increased.

On motion of Elder J. B. Solomon, Elder R. R. Overby was called to the chair, and Elder James A. Pitchford requested to act as Secretary.

The Chairman in a few impressive remarks, then stated the object of the meeting.

Elder J. B. Solomon then offered a series of resolutions, which, after having been debated by himself and others, and also amended by Elder R. R. Overby; were unanimously adopted to wit:

We the undersigned ministers of the Tar River Association, believing that there is no Christian duty more frequently and strongly inculcated in the word of God than benevolence, and that all our churches are sadly deficient in this very important duty, and furthermore, that liberality is the highest type of *piety* and is designed mainly to benefit *the giver*, remembering the words of Christ, "it is more blessed to give than to receive, do solemnly

Resolve, That we will
State Convention in all i
creature.

Resolved, That we will adop
in all our churches.

Resolved, That in the plan we a
tribution from *every* member of ou
cause in our congregations.

Resolved, That we will strive to ind
least quarterly, or oftener, if practicable.

Signed by,

G.
JA.
J. H.
R. R.
J. B. S

Resolved, unanimously, Than these proceedings be
the minutes of the Association now sitting at this p
forwarded to the editor of the "*Recorder*," with the requ
publish the same.

R. R. OVERBY, Ch

JAMES A. PITCHFORD, Sec.

...BLE.

		Dis.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Min. Fund.
	3	1	1		1	76	4	80	$ 2 00
						18	27	45	1 00
	15	1	43		1	78	164	242	4 00
						23	13	36	2 00
	5	1	18		1	49	46	95	2 20
	15		1	2		49	103	152	4 50
	29		9		4	85	81	166	2 50
			1		1	18	6	24	2 00
	13	1	2		2	117	49	166	3 00
						33	2	35	2 00
		3	2	2	1	79		79	2 50
e	53	1	1		1	234	119	443	3 00
elphia,		2	1	1	2	63	5	68	2 00
asant Grove,	26			4		104	12	116	2 00
Poplar Spring,	21	3	2	6	1	297	179	476	5 00
Red Bud,			2	2	3	145	25	170	2 50
Red Oak,	8					70	2	72	1 50
Reedy Creek,	7	1	25	1	1	85	88	173	2 00
Salem,									
Sandy Creek,	6	2	3	1	1	101	23	124	2 00
Sharon,	11		2	1		100	29	129	3 00
Warrenton,	12	2	2					100	3 00
Wilson,		4	6			15	1	16	2 00

*42 colored members were dismissed from the church at Maple Spring by consent.

LIST OF CHURCHES, PASTORS, CLERKS, &c.

CHURCHES.	CLERKS.	ADDRESS.	PASTORS.	ADDRESS.	TIMES OF PREACHING.
Antioch,	H. A. Sledge,	Brinkleyville,	R. W. Delbridge,	Peach Tree Grove,	1st Sun. & Sat. before,
Bear Swamp,	J. W. Powell,	"	M. Bennett,	Battleboro,	3d " " "
Browns',	John Watson,	Warrenton,	N. A. Purefoy,	Warrenton,	2d " " "
Cypres Chapel,	W. B. Stallings,	Louisburg,	Thos. Wilcox,	Brinkleyville,	1st " " "
Enon,	J. W. Riggan,	Littleton,	G. M. Duke,	Warrenton,	2d " " "
Gardner's,	Thos. M. Egerton,	"	N. A. Purefoy,	"	3d " " "
Haywood's,	George Macon,	Louisburg,	W. A. Barrett,	Franklinton,	3d " "
Henderson,	Not represented,				
Hickory,	L. M. Conyers,	Battleboro,	J. G. Barkley,	Rocky Mount,	1st "
Louisburg,	Not represented,				
Maple Spring,	M. C. Lankford,	Louisburg,	W. A. Barrett,	Franklinton,	
Mt. Olivet,	S. J. Matthews,	Franklinton,	"	"	
Mt. Zion,	Albert Carr,	Louisburg,	Thos. Wilcox,	Brinkleyville,	
Peach Tree,	Wm. H. Gay,	Peach Tree Grove,	R. W. Delbridge,	Peach Tree G	
Philadelphia,	B. F. Drake,	Hilliardston,	"	" "	
Pleasant Grove,	N. W. Boddie,	Nashville,	"	" "	
Poplar Spring,	J. H. Cheeves,	Louisburg,	J. G. Barkley,	Rock	
Red Bud,	S. Harper,	Castalia,	G. M. Duke,		
Red Oak,	J. H. Barkley,	Rocky Mount,	J. G. Barkley,		
Reedy Creek,	T. J. Pitchford,	Warrenton,	G. M. Duke,		
Salem,	Not represented,				
Sandy Creek,	N. Davice,	Louisburg,	Jas. A. Pitchf		
Sharon,	W. R. Coleman,	Warrenton,	Jas. A. Pure		
Warrenton,	J. C. McCraw,	"	J. B. Solom		
Wilson,	G. W. Blount,	Wilson,	Wm. Hoop		

Donated by J. J. Taylor estate.

MINUTES

OF THE

THIRTY-NINTH ANNUAL SESSION

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

Sharon, Warren County, N. C.

October 31, Sept. 1--2, 1869.

RIDGEWAY, N. C:
THOS. M. HUGHES, PRINTER,
1870.

PROCEEDINGS.

SHARON, October 31, 1869.

The Association convened according to previous appointment.

Elder George M. Duke preached the Introductory Sermon from the 2nd general epistle of Peter, 3rd Chapter, and part of the 18th verse: "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Services closed with prayer by Elder N. A. Purefoy.

After recess the Association convened, and after some appropriate remarks by the Moderator, opened with prayer by Elder J. G. Barkley.

The former officers—T. J. Pitchford, Moderator, and L. M. Conyers, Clerk, presiding.

The Moderator appointed brethren Jas. A. Egerton, and Jno. J. Rodwel, a Committee of Finance; Elder Jas. A. Pitchford, Reading Clerk.

The roll of Churches was then called and the delegates enrolled as follows:

Antioch.—H. M. Sledge, D. T. Cook and G. Sanders.
Bear Swamp.—Not represented.
Brown's.—Turner Allen, Howard Allen, and E. W. Hicks.
Cypress Chapel.—Wilie Crowder.
Enon.—W. D. Jones, Lewis Pike, J. L. Shearin.
Gardner's.—John J. Rodwel, Jas. A. King.
Haywood's.—Patrick Bledsoe, G. L. Carroll, Benj. Ham.
Henderson.—Not represented.
Hickory.—T. M Ward, L. M. Conyers.
Louisburg.—Not represented.
Maple Spring.—C. J. Egerton, J. M. Stallings, Elder W. A. Barrett.
Mt. Olivet.—Calvin Wilder, Frank Tharington, R. O. Pernel.
Mt. Zion.—Lewis Bartholomew, Wm. Hooper, D. L. Aycock.
Peach Tree.—C. J. Walker.
Philadelphia.—W. T. Hedgepeth.
Pleasant Grove.—J. W. Potter.
Poplar Spring.—John Griffin, Jr., G. M. Freeman, J. C. White.
Red Bud.—John A. Edwards, Dr. B. Pierce.
Red Oak.—Elder J. G. Barkley, Jas. Coley, Sam'l Coley.
Reedy Creek.—Matthew Duke, W. W. Neal, Thos. J. Pitchford.
Salem.—Not represented.
Sandy Creek.—A. P. Hedgepeth, Wesley Burnett, E. T. Swanson.
Sharon.—Wesley Perkinson, Wm. Wortham, L. T. Watkins.
Warrenton.—Jas. A. Egerton, J. W. Williams.
Wilson.—Not represented.

The Churches at Poplar Spring, Haywood and Peach Tree, petition for the next Association.

The Association then organized permanently, by re-electing T. J. Pitchford, Moderator, and L. M. Conyers, Clerk and Treasurer.

The Church at Samaria, in Nash County, presented a letter of dismission from the Raleigh Association, petitioned for admittance into this Association, and, on motion, was received and welcomed by the Moderator, who extended the right hand of fellowship to her delegate, Burtis Cone.

The usual invitation was extended to Corresponding Messengers from other Associations. None present.

An invitation was extended to visiting brethren of this Association to take seats with the body and aid in its deliberations, which was accepted by Elders Jas. A. Pitchford, George M. Duke, and Levi C. Perkinson, and J. W. Potter, licentiate.

Elder L. C. Perkinson, and the officers of the Church, were appointed a Committee on Religious Exercises.

On Motion, Elder N. A. Purefoy was appointed to preach the Denominational Sermon in place of Elder T. Wilcox, who is absent.

Bro. L. M. Conyers, Elders G. M. Duke and J. A. Pitchford were appointed the Committee of Arrangements.

On motion, agreed that the next session of the Association be held with the Church at Poplar Spring, Franklin County, on Thursday before the 1st Sunday in October, 1870.

Elder W. A. Barrett called the attention of the Association to the fact that delegates from a colored Church, in Franklin County, were present to ask the advice of the Association; whereupon, on motion, the Moderator appointed Elders W. A. Barrett, N. A. Purefoy, J. G. Barkley, and brethren William Cooper and Lewis Bartholomew (to which number the name of the Moderator was afterwards added) as a Committee to confer with said delegates, and report to the Association on to-morrow evening.

FRIDAY MORNING, October 1.

The Association assembled, and opened with prayer by Elder Jas. A. Pitchford.

The invitation was again extended to Corresponding Messengers. None were present.

Proceedings of yesterday were read and approved.

A letter from Bear Swamp was presented and read.

Report of the Committee of Arrangements was read and approved, and Committee discharged.

REPORT.

The Committee of Arrangements beg leave to report the following order of business, to wit:

1. Read the Constitution and Rules of Decorum.
2. Report of the Committee appointed to confer with the Church at Henderson.
3. Report on Periodicals.
4. " " Ministerial Education.
5. " " State Missions.
6. " " Foreign Missions.
7. Appoint a Committee to nominate Ministers to preach stated sermons.
8. Appoint a Committee to nominate Standing Committees.
9. Report of Finance Committee.
10. Treasurer's Report.
11. Printing Minutes.
12. Report on Colportage.
13. " " Sunday Schools.
14. Miscellaneous business.
15. Report of Committee appointed to nominate Ministers to preach stated sermons.
16. Report of Committee appointed to nominate Standing Committees.
17. Appoint delegates to the Baptist State Convention.
18. Resolutions.
19. Appoint a Committee to write a circular letter.

Respectfully submitted,

L. M. CONYERS,
G. M. DUKE, } Com.
JAS. A. PITCHFORD,

Report of the Committee appointed to confer with the Church at Henderson was read and adopted, and Committee discharged.

REPORT.

HENDERSON, N. C., September 9, 1869.

BROTHER TURNER ALLEN:—*Dear Sir:*—I notice by reference to the minutes of the Tar River Baptist Association, held at Red Oak Church, Nash County, N. C., October 1—3, 1868, that you were appointed one of a Committee of two, to confer with the Church at Henderson, and report at the next Association. why the Church was not represented. The only reason that I can give, is that the Church is poor, but few members, and the writer, the only male member that could attend, was absent from home during that time, in Baltimore.

The Constitution and Rules of Decorum were read.

The Recording Secretary made a statement, giving satisfactory reasons why the work assigned him had not been completed.

The Report on Periodicals was read and adopted. (See Appendix A.)

Report on Ministerial Education was read and received, and, after forcible remarks by Elders Jas. A. Pitchford and L. C. Perkinson, on motion, was adopted. (See Appendix B.)

Report on State Missions was read and received; the subject discussed at some length by Bro. J. A. Egerton, Elders L. C. Perkinson, Jas. A. Pitchford and the Moderator.

Recess for 60 minutes.

Afternoon Session.

The Association re-assembled, sung a hymn, and proceeded to business.

Bro. J. A. Egerton asked leave to withdraw his report on State Missions, which was granted, and the report returned to him by the Clerk.

The Committee appointed to confer with the colored delegates from the Shiloh Church, in Franklin County, reported through the Chairman of said Committee—T. J. Pitchford—that they had discharged that duty, and ascertained that said colored delegates were not petitioning for admission into this body, as regular members thereof, or for the exercise of any power therein, in any way whatever, but being sensible of their need of guidance and instruction, and being unwilling to receive the same from foreigners, in whom they have no confidence, they ask only that they be recognized as a regular organized Baptist Church, under the care, protection and guidance of this Association, in order that they may feel and know that they hereafter enjoy the right and privilege of applying for instruction, whenever needed, to those among whom they have been raised, and in whom they still confide.

The Committee advised that the petition be granted.

Interesting remarks on the above report were made made by Elders L. C. Perkinson, J. G. Barkley, W. A. Barrett, and brethren T. J. Pitchford, C. J. Egerton, and J. A. Egerton.

On motion, Bro. T. J. Pitchford, Elders N. A. Purefoy, and L. C. Perkinson were appointed a Committee to draw up resolutions concerning the above report, and report to-morrow.

On motion, adjourned, to meet to-morrow morning, at half past 9 o'clock. Prayer by Elder W. A. Barrett.

SATURDAY MORNING, October 2.

The Association assembled, and opened with prayer by Elder G. M. Duke.

The Moderator appointed Elder Jas. A. Pitchford, brethren C. J. Egerton and Wilie Crowder a Committee to nominate Standing Committees.

Report of Finance was read and adopted, and Committee discharged.

REPORT.

Received for minute fund.	$ 55 30
" " Foreign Missions,	5 60
" " Home Missions,	14 00
" " Education,	10 00
" " M. T. Yates,	16 00
	$101 70

Respectfully submitted,

JAS. A. EGERTON, } Com.
J. J. RODWEL, }

Report of Committee appointed to write resolutions in regard to the petition of the colored delegates from the Church at Shiloh, was read and adopted. (See Appendix C.)

Report on Colportage was read and received, and after remarks by Elders J. G. Barkley, J. A. Pitchford and W. A. Barrett, on motion, was adopted. (See Appendix D.)

Report on Sabbath Schools was read, and, on motion, received and adopted. (See Appendix E.)

The Association repaired to the stand to hear the Denominational Sermon, by Elder N. A. Purefoy. Text, Proverbs xxiii: 23: "Buy the truth and sell it not."

AFTERNOON SESSION.

The Association re-assembled, and sung a hymn.

On motion, the Moderator was appointed to write the circular letter for next Association.

Ordered, that as many Minutes be printed as the funds in hand will pay for.

Treasurer's report was read and approved.

REPORT.

Received,		$69 05
Paid for printing minutes,	40 70	
" " Foreign Missions,	6 00	
" " State Missions,	7 35	
" " Clerks fees,	15 00	
	$69 05	

Report of Committee appointed to designate Ministers to preach stated sermons, was received and adopted.

REPORT.

To preach the Introductory Sermon.—Elder R. W. Delbridge; Alternate, J. G. Barkley.

To preach the Denominational Sermon.—G. M Duke; Alternate, W. A. Barrett.

To preach the Conventional Sermon.—L. C. Perkinson; Alternate, Thomas Wilcox.

The Committee on Standing Committees appointed:

To write on Ministerial Education, W. C. Lankford.
" " " State Missions, John Watson.
" " " Foreign Missions, Elder W. A. Barrett,
" " " Colportage, Thomas Wilcox.
" " " Circular Letter, T. J. Pitchford.
" " " Periodicals, George W. Blount.
" " " Sunday Schools, Elder N. A. Purefoy.
" " " Temperance, J. A. Egerton.

The Moderator appointed, as delegates to the Baptist State Convention, Elders N. A. Purefoy, G. M. Duke, W. A. Barrett, and brethren C. W. Cole, Wm. C. Lankford, Jno. W. Regan, and G. W. Blount.

Elder G. M. Duke offered the following resolution of thanks:

Resolved, That the thanks of this Association are due, and are hereby heartily tendered to the residents of this vicinity for their courtesy and hospitality during the present session.

The resolution was received and adopted.

Various delegates, on yesterday, made pledges for their Churches to contribute funds for the education of young Ministers, which, on motion, were ordered to be appropriated to the education of Bro. R. G. Sanderlin, at Wake Forest College

Remarks on the subject were made by Elders Duke, Barrett, Purefoy, Perkinson, and Bro. T. J. Pitchford.

On motion, Elders J. G. Barkley, N. A. Purefoy, G. M. Duke, and brethren C. J. Egerton, and L. M. Conyers, were appointed a Committee to confer with the Church at Salem, and report at next Association. Minutes read and approved. Closing remarks were touchingly made by the Moderator.

On motion, adjourned to time and place appointed.

T. J. PITCHFORD, Moderator.

L. M. Conyers, Clerk.

Sabbath Services.

It being a very rainy day, the Clerk did not attend, but was informed the Conventional Sermon was preached by Elder W. A. Barrett. Did not learn the text. Contribution, $10.

APPENDIX.

A

REPORT ON PERIODICALS.

Your Committee appointed to write on Periodicals begs leave to make following report:

DEAR BRETHREN:—It has long since been conceded that the press wields a very great influence over the public mind. This influence may be for good or evil. If the reading matter is pure and true, then much good will be accomplished; but if it is false and ficticious, evil will be the result. This is an age in which error has been sown broadcast over the land. It appears in almost every form, wearing the appearance of the truth, and it is well calculated to deceive and lead astray the ignorant and unsuspecting. The press is one of the means used by wicked and designing men to introduce and defend this error, and to sow the seed of discord in our own ranks. It is very important then that we, as lovers of the truth, employ some means to counteract this evil influence and send a pure and untarnished Gospel to the world. This means may be found in a good religious Periodical. The *Biblical Recorder* recommends itself to us as a faithful defender of the truth; a fearless exposer, of error, and in every number is contained precious food and drink for hungering and thirsting souls. With every visit there is something instructive, comforting and encouraging to be obtained by a perusal of its pages. Brother J. H Mills yet occupies the editorial chair, and so deserves the thanks and patronage of every Baptist, for the able and persevering manner in which he has conducted its columns. *The Baptist*, published by E der Graves, is also a faithful and zealous advocate of the truth. Now brethren it should be our pleasure, and is our privileges, to patronize the *Recorder*. Then let us sustain it by our prayers and means, and God will reward us in His own time and way to the glory of His name, the advancement of His cause, and the good of our souls.

GEORGE M. DUKE.

B

REPORT ON MINISTERIAL EDUCATION.

As so many able pens have already written on this subject, nothing of an interesting nature need be expected to-day. Nevertheless, brethren of the Tar River Association, our object will be accomplished if we can but impress upon even one mind, the vast importance of an educated ministry. Let us not be understood as decrying the merits of those ministers who are possessed of but limited education. This is a misfortune, not a fault. It should be the heart's desire of every follower of Christ to see our standard of Ministerial Education approximate that of the New Testament, as nearly as possible. Our blessed Lord while upon earth, told us that "if the blind lead the blind, both shall fall into the ditch," hence the great value, to His cause, of an educated ministry. And, although He chose the humble and lowly as His chief instruments in advancing that cause; yet He endowed them with such Heavenly wisdom and learning as earth has seen no parallel since. "And when the day of Pentecost was fully come" behold these hitherto untutored fishermen of Galilee as they boldly proclaim "the glad tidings of great joy" to men of every nation under heaven; and that, too, in their own language: insomuch that they were all amazed, and marvelled, not at the gross ignorance of the Apostles, but on account of their vast and unheard of mental endowments. But the days of Inspiration are now past. An accomplished education is now a result gained only at the expense of much labor and toil. Your Committee is aware of the fact, that there are some people (themselves uneducated) who do not believe that any minister of the Gospel should be an edu-

cated man. From such, we beg leave to differ; because, 1st, our Savior educated the, then existing, ministry in so remarkable and wonderful a manner. 2d, We are thoroughly persuaded that the greater the mental qualifications of any minister, the larger his field of usefulness and the greater his capacity for doing good. The Christian warfare, in which all good Baptists are engaged, is emphatically aggressive and not simply defensive. The Christian soldier is ordered to go and conquer, not to stand still and defend himself. In this, as well as every other species of warfare, the well trained soldier is of far greater service than the undisciplined recruit. Give your Minister a good education, brethren, and the Baptist Church, supported by the God of heaven, (as foretold by the prophet Daniel 2 c., 44 v.,) "shall never be destroyed" nor "left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Time and space would fail us in enumerating all the advantages of education, which is but another name for civilization itself. What is it that distinguishes the barbarian from the man of refinement? Nothing but education. What constitutes the difference between the saint and the sinner? Only a spiritual education. Then, brethren, let us give this subject that attention which it so richly deserves. Let us, as far as in us lies, educate our ministers in such a manner as to enable to proclaim boldly all the truths of the Gospel; without fear of successful contradiction by the hosts of educated men, who are every day, "teaching for doctrine, the commandment of men." All of which is respectfully submitted.

JAMES A. PITCHFORD, Com.

C

REPORT ON BAPTIST COLORED CHURCH.

Saturday Morning, Oct., 2, 1869.

Your Committee on the Baptist Colored Church of Shiloh, in Granville county, beg leave to report as follows:

Whereas, A letter has been received from Shiloh, in Granville county, a Baptist Church composed exclusively of Colored members, praying for the establishment of friendly relations with this Association in order that they may be in a condition to ask for and receive such advice and instruction as they are now conscious of needing, and which advice and instruction they prefer to receive from those they know, with whom they have been raised and in whom they confide, rather than from strangers whom they know not, and trust not: and whereas, said petitioners expect not, and ask not for the exercise of any power of any kind in this Association, nor for the bestowment of any thing implied by the terms civil or social equality, but pray only to be received under the protection, guidance and fostering care of this Association; and whereas, we the Tar River Baptist Association, believe that sound policy and Christian duty, alike, require the establishment and maintenance of friendly relations with the Colored race in our midst, and to do good as opportunity offers; therefore,

Resolved, That the petition of the Colored Church of Shiloh be granted, and that said Church be henceforth considered as an adjunct, branch or protege of this Association, it being, however, understood and hereby emphatically declared, that this resolution confers not nor shall be in any way construed to confer upon said Shiloh Church, or any delegate or representative thereof, any social, political, or civil right, whatever, in this Association.

Resolved, further, That in accordance with the spirit and true intent and meaning of the above preamble and resolution, this Association does hereby acknowledge and assume the duty of watching over, caring for, aiding and advising the Colored Church of Shiloh, at any and all times as opportunity may offer, and said Church is hereby advised and invited at all times as it may feel the need, freely to communicate with this Association, or any member thereof, on the terms proposed. All of which is respectfully submitted.

D

REPORT ON COLPORTAGE.

Your Committee is of opinion that the great body of Christians does not feel the obligation they are under to teach all nations. Having lost sight of the power of the press, they are content to look to the living ministry to carry out the great

commission. Consequently, we meet at our annual sessions, and have reports on Missions and Colportage, and go home and neglect our duty. Your Committee is of opinion that Colportage is of vital importance and ought to be attended to. Eternity alone can disclose the good that can be accomplished by the man of God, who, in this capacity, would carry out the command, "as ye go preach, preach by example, preach by the fireside, from the stand and by the printed page." Let him be selected and sent into the field, All of which is respectfully submitted.

J. G. BARKLEY, Com.

E

REPORT ON SUNDAY SCHOOLS.

BELOVED CHRISTIAN BRETHREN:—God has in a signal manner aroused our Churches to the importance of Sabbath School instruction, but we still feel there is much for us to do If ignorance is the mother of superstition, knowledge is the parent of devotion; and should the spirit of all wisdom teach us the responsibility which rests upon us in regard to the proper instruction of the youth of our land, we shall, through eternity bless God for the knowledge. No man lives to purpose, who does not live for posterity.

If youth is the season in which religious impressions should be made—if all are sinners, and there is but one way of salvation—if man is immortal and capable of religion, and if his present existence is probationary, then surely, the importance of inculcating upon the young the principles of the Gospel of Jesus Christ, may be taken for granted. We see now in our Sunday Schools infants of a few years in possession of Bible truths which were scarcely attainable by children of 12 or 14 years in our childhood, yet we believe that the work has but commenced. Every child in the Sunday School can tell you that God created every particle of matter, and impressed upon its various attributes, they can prove to you that the precepts of Jesus Christ, in all their simplicity, point out the only rule of conduct, in obedience to which, a l may become "wise unto salvation." Let a child be trained in the Sunday School, could he ever afterwards be made an atheist? Teach him to love the religion of Jesus, and to see the hand of his creator stretched over the universe, and His name legibly written on the canopy heaven, and over earth's broad expansed, would it n t be impossible for the man to deny the truth of Revelation? Could he be made to believe that the Decalogue neither had made nor would enforce the distinction between virtue and vice?" With these facts before us, brethren, let us not stand idle, but with one accord, give much of our time and influence to the cause of Sunday Schools. Not one moment is to be lost. When the statesman trembles for the republic then it is time for the Christian to act. Our religious liberty is now threatened, and if it perish, then will ensue ages of darkness, more appalling than the gloomiest periods history hath yet recorded. What form of misery will brood over our land we cannot foresee. Our Churches may become the resort of muttering Monks—our children if not trained aright, may pray to a saint, or deny the existence of God, and proclaim that death is an eternal sleep. The Kingdom of Christ will not come unless an effort be made on the part of the Church, more intense and more universal than any which later ages have seen. I fear the Churches in our Association are not sufficiently aroused to the importance of this work. I have endeavored to ascertain the number of schools and scholars within our bounds, and but one Church responded to my inquiries. As your Committee, I would suggest the propriety of appointing a Missionary or Sunday School agent to visit every Church and destitute neighborhood and organize schools where there are none.

Respectfully Submitted,

W. C. LANKFORD, Com.

STATISTICAL TABLE.

CHURCHES.	Baptized.	Rec'd by letter	Dis. by letter.	Excluded.	Restored	Deceased.	Whites.	Colored.	Total	Minute Fund.	Foreign Missions.	Home Missions.	Education.	M. T. Yates.
Antioch,	5	3	3	2		3	72	4	76	$ 2 50		$ 1 30		
Be r Swamp,	1	8				1	25	26	51	2 00				
Brown's,	21	2	5	2	2	4	74	158	232	4 00				
Cypres Chapel,	3	6					32	13	45	1 75	$ 3 10	1 90	50	
Enon,	3		7				50	41	91	1 80				
Gardner's,	15					1	48	103	151	3 00				
Haywood's,	16	1	8	2		4	88	81	169	2 50				
Henderson,														
Hickory Chapel,			2			1	15	6	21	1 50				
Louisburg,														$ 5 00
Maple Spring,		1	2	2		1	114	46	160	3 05	2 50		$ 9 50	
Mt. Olivet,	6	6		1			40	2	42	2 50				
Mt. Zion,	3			1		1	80		80	2 50				
Peach Tree,	6			2		1	239	119	358	3 00				
Philadelphia,		2	3	1		3	58	2	60	2 00		3 05		
Pleasant Grove,	15	1		2		2	113	12	125	2 00				
Poplar Spring,	69	1		126	4	25	340		340	4 00				
Red Bud,	2	1	2	2	1	4	170	24	194	4 00				
Red Oak.			4	2					65	1 00				
Reedy Creek,	21	4	22		1	1	111	74	185	2 50		8 55		
Salem,														
Samaria,		1	2		1		62	3	65	2 00				
Sandy Creek,	4		1	1			104	22	126	2 50				
Sharon,	3		3	1		2	95	30	125	3 00				
Warrenton,	10		4				75	2	77	3 00				11 00
Wilson,														
Shiloh, (colored.)									110	2 50				
										$57 80	$ 5 60	$14 80	$10 00	$16 00

LIST OF CHURCHES, PASTORS AND CLERKS.

CHURCHES.	CLERKS.	ADDRESS.	PASTORS.	ADDRESS.
Antioch,	H. A. Sledge,	Brinkleyville,	G. M. Duke,	Hilliardston,
Bear Swamp,	J. H. Connell,	"	N. A. Purefoy,	Warrenton,
Brown's,	J. W. Watson,	Warrenton,		
Cypres Chapel,	W. B. Stallings,	Louisburg,	T. Wilcox,	Brinkleyville,
Enon,	J. W. Riggan,	Littleton,	Jas. A. Purefoy,	Warrenton,
Gardner's,	T. M. Egerton,	"		
Haywood's,	G. W. Macon,	Louisburg,	W. A. Barrett,	Louisburg,
Henderson,				
Hickory Chapel,	L. M. Conyers,	Battleboro',	J. G Barkley,	Rocky Mount,
Louisburg,				
Maple Spring,	Wm. C. Lankford,	Louisburg,	Wm. Royal, D. D.	Forestville,
Mt. Olivet,	S. G. Matthews,	Franklinton,	W. A. Barrett,	Louisburg,
Mt. Zion,	A. J. Carr,	Louisburg,	T. Wilcox,	Brinkleyville,
Peach Tree,	Wm. H. Gay,	"	R. W. Delbridge,	Hilliardston,
Philadelphia,	B. F. Drake,		G. M. Duke,	"
Pleasant Grove,	N. W. Boddie,	Nashville,	J. G. Barkley,	Rocky Mount,
Poplar Spring,	J. Cheeves,	Louisburg,	W. Nowell,	
Red Bud,	S. Harper,	Castalia,	G. M. Duke,	Hilliardston,
Red Oak.	J. H. Barkley,	Rocky Mount,	J. G. Barkley,	Rocky Mount,
Reedy Creek,	T. J. Pitchford,	Warrenton,	J. A. Pitchford,	Warrenton,
Salem,	Not Represented,			
Samaria,	Berry Denton,	Stanhope,	H. Hocut,	Stanhope,
Sandy Creek,	N. Davis,	Louisburg,	Jas. A. Pitchford,	Warrenton,
Sharon,	W. R. Coleman,	Warrenton,	J. S. Purefoy,	Forestville.
Warrenton,				
Wilson,				
Shiloh, (colored,)				

MINUTES

OF THE

FORTIETH ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH THE CHURCH AT

POPLAR SPRING, FRANKLIN COUNTY, N. C.,

SEPTEMBER 29TH, 30TH, AND OCTOBER 1ST, 1870.

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PROCEEDINGS.

Poplar Spring, Sept. 29th, 1870.

The Association convened according to previous appointment. The minister (and his alternate) appointed at the last session to preach the introductory sermon, being absent, that service was performed by Elder N. A. Purefoy; text, John 8: 8,—"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." Services closed with prayer by Elder J. L. Carroll. After recess, the Association convened and was called to order by brother J. Albert Egerton, in the absence of the Moderator. On motion, Elders N. A. Purefoy and James A. Pitchford were chosen to fill the temporary vacancies caused by the absence of the Moderator and Clerk. Prayer by Rev. Daniel Wester. The Moderator appointed brethren N. Allen and C. J. Egerton a Committee on Finance, and brother M. Lankford, Reading Clerk. Letters from the churches were then read, and the delegates present enrolled as follows:

Antioch—H. M. Sledge, D. T. Cooke, George Saunders.
Bear Swamp—Nathaniel Allen.
Brown's—Elder N. A. Purefoy.
Cypress Chapel—William Allford.
Enon—Jesse A. Carter.
Gardner's—John H. Nicholson.
Haywood's—Marion Jackson, A. A. Hunt.
Henderson—
Hickory—T. M. Ward.
Louisburg—Charles M. Cooke.
Maple Spring—C. J. Egerton, Dr. W. C. Lankford and M. Lankford.
Mount Olivet—M. R. Purnell, Calvin Wilder.
Mount Zion—Wm. Cooper, Wilie Askew.
Peach Tree—Sherrod Gay, William Minga.
Philadelphia—F. Hedgepeth, Robert Denton.
Pleasant Grove—N. W. Boddie, Z. R. Hinton.
Poplar Spring—James Baker, W. S. Cheeves and J. H. Cheeves.

Red Bud—S. B. Lancaster, Thos. Collins, W. B. Harper.
Red Oak—
Reedy Creek—Mark C. Duke, Matthew T. Duke and Jos. R. Hardy.
Salem—Wilie W. Farmer.
Samaria—Burtis Cone, John W. Ballentine.
Sandy Creek—Joshua P. Cooke, T. V. Hale and J. J. Ward.
Sharon—Peter F. King, John W. Nicholson.
Warrenton—J. Albert Egerton, John W. Williams.
Wilson—J. B. Brewer.
Shiloh (col'd)—

The churches at Haywood's, Maple Spring and Sandy Creek, petitioned for the next Association.

The Association was then regularly organized by the election of Elder N. A. Purefoy, Moderator, and Elder Jas. A. Pitchford, Clerk and Treasurer.

The customary invitation extended to corresponding messengers from other associations was accepted by Elder J. L. Carroll and brother W. H. Williams of the Central Association, and by Elder W. L. Fitcher, as missionary for the State at large. An invitation was extended to visiting ministers residing within the bounds of this Association, and accepted by Elders James A. Pitchford, W. A. Barrett and Rev. Daniel Wester. Elder Carroll and the deacons of the church were appointed a Committee on Religious Exercises. Elder Fitcher was requested to prepare a report on State Missions, in place of one due from brother John Watson, who is absent. Elder Pitchford, brethren Mark C. Duke and C. J. Egerton were appointed a Committee of Arrangements. Elder Carroll presented a package of the Minutes of the Baptist State Convention.

The Association then adjourned with prayer by Elder Fitcher.

Friday Morning, Sept. 30th, 1870.

The Association assembled and opened with prayer by Elder Pitchford.

The invitation to corresponding messengers and ministers was accepted by Elder M. D. Freeman.

Minutes of the proceedings on yesterday were read and approved.

The Committee of Arrangements reported an order of business, which was received and adopted, as follows:

1st. Read the Constitution and Rules of Decorum.
2d. Inquire into the condition of the church at Louisburg.
3d. Consider the propriety of holding Ministers' and Deacons' Meetings.
4th. Report of Committee on Finance.
5th. " " Temperance.
6th. " " Foreign Missions.
7th. " " State Missions.
8th. " " Ministerial Education.
9th. " " Periodicals.
10th. " " Colportage.
11th. " " Sunday Schools.
12th. Appoint a Committee to nominate ministers to preach stated sermons.
13th. Appoint a Committee to nominate Standing Committees.
14th. Treasurer's Report.
15th. Appoint time and place for holding next Association.
16th. Printing Minutes.
17th. Miscellaneous Businesss
18th. Report of Committee appointed to nominate ministers to preach stated sermons.
19th. Report of Committee appointed to nominate Standing Committees.
20th. Appoint delegates to Baptist State Convention.
21st. Resolutions.

The Constitution and Rules of Decorum were read.

Brother Charles M. Cooke reported himself and was received as an informal delegate from the church at Louisburg.

The subject of ministers' and deacons' meetings was discussed at some length by brethren C. J. Egerton, M. Lankford and Elder Fitcher.

On motion of Elder Pitchford, a Committee was appointed to take the subject under consideration, and report under the head of Miscellaneous Business. The Moderator appointed brethren C. J. and J. A. Egerton, Mark C. Duke, Dr. W. C. Lankford and Nathaniel Allen as the Committee.

Financial Committee reported as follows:

Received as Minute Fund	$47 15
Received for Ministerial Education	36 05
Received Home Missions	3 50

NOTE.—Since the reception of the above report, letters from several of the churches were received, which increased the Educational and Minute Fund as follows: Minute Fund, $53 65; Education, $62 25. The Clerk finds it impossible to tell where the Home Mission Fund came from, as none of the church letters in his possession say a word about it. As far as he could learn, every church has been credited with the money sent to Wake Forest College as well as that sent to the Association, except Red Bud, which reports the payment of its pledge, but does not specify the amount.

CLERK.

The report was received and the Treasurer ordered to pay over the Educational Fund to Elder Carroll, and the Home Mission Fund to Elder Fitcher.

Report on Temperance was called for and not presented.

Report on State Missions was called for, presented and ably discussed by Elders Fitcher, Barrett and others. After its adoption, a collection was taken up amounting to $8 05.

Report on Foreign Missions was received and adopted.

Order of business was suspended, and a letter from Shiloh was received and read. A large number of delegates then subscribed money for the purchase of a Bible, to be presented by the Association, to the colored church at Shiloh, in token of our Christian sympathy, brotherly love and sincere wishes for their spiritual prosperity.

Recess for one hour.

FRIDAY AFTERNOON, 2 o'clock.

The Association assembled, sung a hymn and proceeded to business.

Brother J. A. Egerton moved to amend the first article of the constitution, so as to recognize the pastors of the churches composing the Tar River Association as *ex officio* members of the Association, having equal powers with the delegates from the various churches. Motion carried and alteration ordered to be made.

Report on Ministerial Education was received, and pending its discussion, a letter from Pleasant Grove was presented and read; also, one from the church at Wilson. During the debate on the above report, several of the brethren made pledges for themselves and their churches as follows:

Louisburg, by brother Charles M. Cooke, 25 cents for every member.
Cypress Chapel, by brother Wilie Crowder, 10 cents for every member.
Mount Olivet, by brother M. R. Purnell, 10 cents for every member.
Haywood's, by brother A. A. Hunt, 10 cents for every member.
Hickory, by brother T. M. Ward, $2 (cash paid).
Mount Zion, by brother William Cooper, 10 cents for every member.
Red Bud, by delegates, 10 cents for every member.
Reedy Creek, by delegates and pastor, $10 for the church.
Bear Swamp, by brother N. Allen, $5 50 (cash paid).
Samaria, by brother Burtis Cone, $2 (cash paid).
Sandy Creek, by brother J. J. Ward, 50 cents (cash paid).

Report was then received and adopted.

Elder Fitcher was requested to preach the conventional sermon, in place of Elder L. C. Perkinson, or his alternate (Elder Thomas Willcox), who are both absent.

Adjourned with prayer by Elder Carroll.

SATURDAY MORNING, Oct. 1st, 1870.

The Association met and sung a hymn. Prayer by Elder Purefoy.

Report on Periodicals was read, and discussed by Elders Carroll, Freeman and others.

The hour for preaching having arrived, the congregation repaired to the stand, to hear a sermon from Elder Barrett. During the discussion of the above report, a motion was made to appoint a committee to solicit subscriptions for the *Recorder*. Elder Carroll and brethren J. A. Egerton and N. Allen were selected. Report adopted.

Report on Colportage was received, amended and adopted. Prior to its adoption, Elder W. T. Walters of the Educational Board accepted a seat in council.

Report on Sunday Schools was received and adopted.

Brethren J. A. Egerton, Mark C. Duke and M. Lankford were appointed a committee to nominate ministers to preach stated sermons at the next session of the Association.

Elder Pitchford and brethren S. B. Lancaster and W. S. Cheeves were appointed a committee to nominate Standing Committees.

In reference to the feelings of the brethren at Haywood's, the delegation from Sandy Creek withdrew their petition; when it was almost unanimously decided that the next session of the Association be held with the church at Haywood's, on Thursday before the first Sunday in October, 1871.

The Clerk was ordered to have as many Minutes printed as the funds in hand would pay for, after deducting his customary salary.

The Constitution and Rules of Decorum were ordered to be appended to the Minutes.

Recess for one hour.

SATURDAY EVENING, Oct. 1st, 1870.

The Association reassembled, sung a hymn and proceeded to business.

Brother J. A. Egerton presented the following report:

Brethren of the Association:

The duty of transcribing the Minutes of many of our past Associations having been assigned to me, by your body, I now report the work in progress. The old book is nearly filled. We shall need a new record-book, of which 100 pages or more will be required to hold the balance of the Minutes. The action of this body is necessary, for the furtherance and finishing of this work, *i. e.* the procuring a new record-book.

All of which is respectfully submitted by JAS. A. EGERTON.

The report was received and $5 paid over to brother Egerton for the above specified purpose.

Under the head of Miscellaneous Business, the committee on ministers' and deacons' meetings reported a plan for their more efficient organization. Report was received and adopted.

Committee on stated sermons reported as follows:

To preach the introductory sermon, Elder N. A. Purefoy; alternate, Elder T. Willcox.

To preach the denominational sermon, Elder G. M. Duke; alternate, W. A. Barrett.

To preach the conventional sermon, Elder J. G. Barkley; alternate, L. C. Perkinson.

Committee on Standing Committees reported as follows:

To write on Ministerial Education, J. A. Egerton.
To write on State Missions, N. A. Purefoy.
To write on Foreign Missions, M. Lankford.
To write on Periodicals, W. A. Barrett.
To write on Sunday Schools, N. W. Boddie.
To write Circular Letter, Thomas J. Pitchford.

Reports were received and adopted.

The Moderator appointed as delegates to the Baptist State Convention:

* * * * * * * *

Brother J. A. Egerton offered the following resolution of thanks, which was received and adopted, unanimously:

Resolved, That the thanks and kind remembrance of the Association are due, and hereby tendered to our brethren and friends of this vicinity, for the kind and hospitable manner in which we have been received and provided for, during its session.

The Association then sung a hymn and adjourned, to meet again at Haywood's, on Thursday before the first Sunday in October, 1871.

Prayer by Elder W. T. Walters.

Elder Fitcher preached the conventional sermon on Sunday; text, Ecc. 9: 10. Collection, $3 80.

JAMES A. PITCHFORD, Clerk.

CONSTITUTION.

1. The Association shall be composed of the pastors and of the members chosen by the different churches in our union, who shall be members whom they judge best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

2. In the letters from the different churches shall be expressed their number in fellowship, those baptised, received by letter, dismissed, excommunicated and dead, since the last Association.

3. Members thus chosen and convened, shall be denominated the Tar River Baptist Association, who shall have no power to lord it over God's heritage, nor shall they have any ecclesiastical power over the churches, nor shall they infringe on any of the internal rights of any of the churches of this union.

4. The Association, when convened, shall have a Moderator and a Clerk, who shall be chosen by the suffrage of the members present.

5. Other churches may be admitted into this union, who shall petition by letter and delegates; and, upon examination, if found orthodox or orderly, shall be received, by the Moderator giving the delegates the right hand of fellowship.

6. Any church in this union shall be entitled to a representation in the Association, but shall not send more than three members from each church.

7. Every motion made and seconded, shall be left to the discretion of the Association whether it shall be debated or not.

8. The Association shall endeavor to furnish the churches with the Minutes. The best method for effecting this purpose, shall be left to the discretion of the same.

9. We think it absolutely necessary to have an Association Fund, for defraying the expenses of the same. For raising and supporting the same sum, we think it the duty of each church in this union to contribute, voluntarily, such sums as they may think proper, and send it by the hands of

their delegates to the Association, who shall be accountable to the same for all moneys received and paid, according to the direction of the Association.

10. The Minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk, before the Association rises.

11. The Association shall have power to enquire into the cause why the churches do not, at any time of its sittings, represent themselves.

12. The Association shall have power to withdraw from any church in this union, which may violate the rules of the same, or deviate from the orthodox principles of religion.

13. The Association shall have power to invite all visiting brethren in the ministry from other churches or associations, who they esteem of good moral character, and of the same faith and order, to sit with her in council.

14. This Association shall not have power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the day, purporting to have for their object the spreading of the gospel and the diffusion of useful knowledge.

15. The Association shall have power to adjourn to any future time or place they may think most convenient to the churches.

1. This Constitution shall be subject to alteration, when a majority of this Association think proper.

RULES OF DECORUM.

Believing it to be our indispensable duty to enter into certain rules and regulations in conducting the business of this Association, we adopt the following, viz:

1. The Association shall be opened and closed by prayer.

2. Not more than one person shall speak at a time, who shall rise from his seat and address the Moderator by the appellation of brother.

3. The person thus speaking shall not be interrupted until he is done, unless he breaks the rules of this decorum.

4. The person speaking shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.

5. No brother shall abruptly break off or absent himself from the Association, without obtaining liberty.

6. No person shall speak more than twice on the same subject, without obtaining liberty from the Association.

7. No person shall be at liberty to whisper in the time that a brother is making a speech.

8. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his ideas on the subject, unless he violates the rules of this decorum.

9. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

10. The Moderator may be entitled to give his ideas on any subject before putting it to vote, but not entitled to a vote only in cases of a tie.

11. Any member who shall, knowingly, break any of these rules, shall be reproved by the body as they may think proper.

A true copy.

JAMES A. EGERTON.

APPENDIX.

REPORT ON MINISTERIAL EDUCATION.

DEAR BRETHREN:—"The children of this world are wiser in their generation than the children of light." As an illustration of this divine truth, when men become involved in litigated difficulties, they seek the advice and services of the most learned jurists; when they become racked with pain and scorched with fever, they employ the most skillful physicians; when they wish their children educated, the most profound scholars are sought as instructors. And so with every other business and profession in life: but there are professing christians who object to being instructed and edified by educated ministers. In secular affairs they admire and patronize the educated—the learned; but when the eternal interests of the soul are in the balance, they ridicule and oppose the theological erudition of the embassadors of Jesus Christ. Is not this a relic of the dark ages—cannot christians advance in knowledge with the "children of this world"? If not, then their success in doing God's service is greatly paralyzed. In the olden time, ministers were inspired with knowledge and wisdom from God himself; but since then, how can the uninspired and the unlettered minister expound and simplify the deep and mysterious truths of the Bible? Where will be his strength in exemplifying the beauties of the religion of Jesus, where his success in winning souls to Christ? Who can expose the sophist, who contend with the infidel, who convince the skeptic? St. Peter says, in speaking of the epistle of his beloved brother Paul, (2d Peter, 3: 16) that there are some things in them "hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction." It is a dangerous thing for a minister to "wrest" the Scriptures, for he may "add or take from," and thereby incur the curse of God. Paul, the educated minister, the man of many languages, in 1st Corinthians, 14: 18—says: "I thank my God I speak with tongues more than ye all," and explains why his *understanding*, his being able to speak many tongues or languages, enabled him so much the better to teach others. Solomon says "*fools* dispise wisdom and instruction," Prov. 1: 7. "How much better is it to get wisdom than gold; and to get understanding rather to be chosen than silver," Prov. 16: 16. "Understanding is a well-spring of life unto him that hath it; but the instruction of fools is folly," Prov. 16: 22. "He that getteth wisdom, loveth his own soul: he that keepeth understanding shall find good," Prov. 19: 8. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever," Dan. 12: 3. "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding," Prov. 4: 7. "Buy the truth and sell it not, also (buy) wisdom and instruction and understanding," Prov. 23: 23. Buy it, that is, pay for it, at schools, colleges and theological seminaries. Let young ministers go there, and if they are not able to pay for it themselves, let the churches pay it for them.

W. C. LANKFORD, *Committee.*

REPORT ON FOREIGN MISSIONS.

Dear Brethren:—Your Committee appointed to write on Foreign Missions, submits to your prayerful consideration the following report:

This subject is one of vast magnitude, and should claim our prayerful consideration in proportion to its greatness. Paul felt the greatness of this work, and became a missionary. Every pastor and his church should feel a deep interest in this work. Those who have been enlightened by the gospel, ought to do all they could to send it to those who have it not. To us God has committed the great work of sending the gospel to those who are in heathen lands. He has said, "Go ye into all the world and preach the gospel to every creature." Some, in obedience to this command, have gone and are now giving their time and life to the arduous labor of preaching the gospel to the perishing heathens. They have left their pleasant homes and friends most dear, bidding adieu to their own native land, and are willing to suffer by land and sea, that they may thereby publish the glad tidings of the Cross to those who have never heard them. We are receiving calls for help from those who are already in the missionary fields. They tell us of their wants and of the great destitution of the gospel among the heathens. Dear brethren, let us answer these pressing calls, and in answer send the needful and asked-for help. We should give more than we have been giving for this work, and pray that God would send more of our brethren as missionaries to the heathens. Brethren Yates and Graves have been laboring in China, whose labors have been blessed in the regeneration of many souls. Brother Yates is now at home, unable to labor, on account of feeble health. Brother Phillips has been laboring in Africa for fifteen years, whose labors have been greatly blessed. Brother Cotes has been sent to France. Some steps have been taken with reference to sending missionaries to Germany and Ireland. May we all feel a deeper interest in this work, and pray the Lord to send more laborers into the destitute parts of the world.

All of which is respectfully submitted.

W. A. BARRETT.

REPORT ON SUNDAY SCHOOLS.

Your Committee appointed to write on Sunday Schools, would submit the following report:

The subject of Sunday Schools is occupying a prominent place in christian enterprize. There is some danger of exalting them above their proper place—of making them equal to, if not superior to the churches, in their power for good. This danger ought to be guarded against, and Sunday Schools made to have their proper place under the direction and control of the churches. Regarded as inferior to the churches and properly conducted, Sunday Schools are valuable institutions and should have the support and encouragement of all christians. It is desirable to have a Sunday School in every church, and where practicable, in destitute neighborhoods. They are useful, for they afford an opportunity for all the members of the church to do good. They can impart religious instruction to children and youth, which may be of great importance to them during their lives. Children well and early instructed in the Scriptures, when converted, make the most active and useful members of the church. And members of the church, while they do good to others, will be much benefitted.

Your Committee would offer the following resolution:

Resolved, That this Association recommend the churches composing it, to organize a Sunday School in every church and destitute neighborhood, where practicable, and where there is none.

All of which is respectfully submitted.

N. A. PUREFOY.

REPORT ON PERIODICALS.

Your Committee on Periodicals begs leave to submit as his report on that subject,

That there is no engine in all the machinery which moves the world, more powerful than the press. No means more effective in shaping and forming public sentiment than those put forth by well directed, well edited, and widely disseminated periodicals. These facts are known, felt and acknowledged in politics, agriculture, the sciences, and indeed, by all interests. Every branch hath its organ—its mouth piece to proclaim its interest and give it power, and to make its power known and felt.

We are not behind any in this regard. In our State we have, representing our interest, advocating our cause, spreading light and knowledge, the *Biblical Recorder*—ably edited by our beloved brother J. H. Mills; and to every Baptist in the State we commend it, as in every respect worthy of support, not only as the only State paper, but as a sound exponent of the doctrines of Christ, as we hold them, and an able defender of the "faith once delivered to the saints."

To those of our brethren who wish a larger circle of acquaintances among Baptists, we commend the *Religious Herald*, published in Richmond, Va., and the *Baptist*, of Memphis, Tennessee.

To the Sunday Schools, we commend *Kind Words*,—*The Child's Delight*, as valuable assistants in the great work of Sunday Schools.

Respectfully submitted,

G. W. BLOUNT, *Committee.*

REPORT ON MINISTERS' AND DEACONS' MEETINGS.

Your Committee appointed to consider the propriety of organizing Ministers' and Deacons' Meetings within the bounds of the Association, beg leave to recommend the following:

That the Association be divided into three sections: No. 1, embracing the churches at Bear Swamp, Brown's, Enon, Gardner's, Reedy Creek, Sharon, Warrenton and Henderson. No. 2, embracing the churches at Cypress Chapel, Haywood's, Louisburg, Maple Spring, Mount Olivet, Mount Zion, Peach Tree, Poplar Spring and Sandy Creek. No. 3, embracing the churches at Antioch, Hickory Chapel, Philadelphia, Pleasant Grove, Red Bud, Red Oak, Salem, Samaria and Wilson.

We further recommend, that each section, on Friday before the fifth Sabbath in October, meet by delegation from their respective churches, at some church, to be designated by their delegates now present, and organize a meeting on the plan of a Ministers' and Deacons' Meeting, and having similar objects in view.

W. C. LANKFORD,
C. J. EGERTON,
JAS. A. EGERTON,
NAT. ALLEN,
Committee.

REPORT ON COLPORTAGE.

Your Committee appointed to write on Colportage, begs leave to submit the following report:

The deficiency of Colporters in the bounds of the Tar River Association is deplorable. Believing it to be an agency productive of great good, we should, as a brotherhood, blend our indefatigable efforts in sending forth men eminent for piety, who would consider it a privilege as well as a duty to disseminate the glad truths of the Holy Bible to the destitute. Truly,

should he be a devout man, meek and lowly of spirit, who would not scorn to visit the humblest, but enter into, pray with and for, and expound to them the truths of the gospel, and leave in their hands the New Testament and other religious works, to be a "lamp unto their feet, a light unto their path." It is apparent to every reflecting mind that much good might be accomplished in this way. Cannot some means be devised for its accomplishment? Are we not too negligent on so important a theme?

THOMAS WILCOX.

STATISTICAL TABLE.

CHURCHES.	Baptized.	Received by letter.	Dismissed by letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	Education.	Home Missions.
Antioch	...	...	...	...	...	1	71	4	75	$2 00	$3 50	...
Bear Swamp..	4	...	...	...	...	...	25	30	55	2 00	.....	...
Brown's.....	14	1	2	...	...	...	80	166	246	4 00	7 15	...
Cypress Chapel	...	6	2	...	...	2	34	12	46	1 50	2 00	...
Enon	2	1	...	...	...	1	52	41	93	1 10	2 50	...
Gardner's	8	...	5	...	...	1	48	109	157	3 00	2 50	...
Haywood's	1	...	2	3	...	...	87	78	165	2 70	6 20	...
Henderson	...	...	...	...	...	...	.....	.....	.....	.....	.....	...
Hickory Chapel	...	...	...	7	...	...	14	.....	14	1 00	1 00	...
Louisburg	...	...	...	...	...	...	.....	.....	.....	.....	.....	...
Maple Spring	11	7	3	1	...	1	124	46	170	3 00	.....	...
Mount Olivet	...	...	...	...	...	...	46	2	48	2 00	3 50	...
Mount Zion	1	...	...	3	...	2	75	.....	75	2 50	5 00	...
Peach Tree	...	...	...	3	1	2	230	115	345	2 00	5 50	...
Philadelphia	...	...	2	...	...	1	60	1	61	2 00	3 00	...
Pleasant Grove	...	...	2	1	...	...	110	12	122	2 00	.....	...
Poplar Spring	...	1	19	5	...	...	241	83	324	3 00	16 20	...
Red Bud	12	...	1	3	...	1	150	23	173	2 35	.....	...
Red Oak	...	...	...	...	...	...	.....	....	.....	.....	.....	...
Reedy Creek	18	2	13	...	...	1	125	64	189	2 50	5 00	...
Salem	...	...	...	6	...	2	27	7	34	1 00	.....	...
Samaria	...	1	1	...	...	...	58	3	61	2 00	.....	...
Sandy Creek..	2	1	1	...	...	...	107	21	128	2 50	1 30	...
Sharon	19	1	1	2	1	2	101	38	139	3 00	8 85	...
Warrenton	...	...	...	...	...	...	75	2	77	3 00	7 15	...
Wilson	1	4	...	...	...	1	19	3	22	1 00	.....	...
Shiloh (col'd)	20	6	...	...	...	2	.....	144	144	2 50	.....	...

Donated by J. J. Taylor estate.

MINUTES

OF THE

Forty-First Annual Sesssion

OF THE

TAR RIVER BAPTIST ASSOCIATION,

HELD WITH THE CHURCH AT

HAYWOOD'S, FRANKLIN CO., N. C.,

September 28, 29 and 30, 1871.

DR. THOS. J. PITCHFORD, OF WARREN, MODERATOR.

MENALCUS LANKFORD, OF FRANKLIN, CLERK AND TREASURER.

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PROCEEDINGS.

FIRST DAY.

HAYWOOD'S, THURSDAY MORNING, Sept. 28th, 1871.

THE TAR RIVER BAPTIST ASSOCIATION convened this day in its Forty-first Annual Session, at Haywood's Church, at 11 o'clock A. M.

The introductory sermon was preached by Elder N. A. Purefoy, of Warrenton, from Matthew v., 14: "Ye are the light of the world."

Services closed with prayer by Elder W. J. Fulford.

AFTERNOON.

The Association assembled at 2 o'clock P. M., and was called to order by the Moderator.

After singing a hymn and prayer by Elder W. A. Barrett, J. J. Rodwell and Dr. W. C. Lankford were apdointed a Finance Committee, and the Reading Clerk proceeded to read the letters from the Churches, and the the names of the delegates present were enrolled as follows:

Antioch—G. G. Arrington and D. T. Cook.
Bear Swamp—W. E. Bowers.
Brown's—Elder N. A. Purefoy, F. K. Best, and E. Hicks.
Cypress—J. C. Cone, J. C. Moore, and Anthony May.
Enon—Lewis Pike and J. W. Riggan.
Gardner's—J. J. Rodwell.
Haywood's—E. Green, P. Diment, and Marion Jackson.
Henderson—Harvil Harris, James C. Reed, and J. H. Dunn.

Hickory—L. M. Conyers and T. M. Ward.

Louisburg—Jos. J. Harper, Samuel T. Wilder, and C. M. Cook.

Maple Spring—W. D. Coppedge, Dr. W. C. Lankford, and M. Lankford.

Mount Olivet—M. R. Pernell and Fenner Tharington.

Mount Zion—Wm. Cooper, D. L. Aycock, and L. Bartholowmew.

Peach Tree—W. H. Gay and Sherrod Gay.

Philadelphia—H. G. Leonard and —— Hedgepeth.

Pleasant Grove—N. W. Boddie and W. M. Colston.

Poplar Spring—J. Griffin, Dr. J. C. Fowler, and R. Perry.

Red Bud—Samuel B. Lancaster, D. B. Pearce, and A. D. Williams.

Red Oak—Elder J. G. Barkley, S. Cooley, and Jos. Cooley.

Reedy Creek—Thomas J. Pitchford, Matt. Duke and James Robertson.

Samaria—Burtis Cone and Short Cone.

Sandy Creek—Joshua P. Cook, J. H. Gupton and Lawrence Gupton.

Sharon—Elder L. C. Perkinson and Page Perkinson.

Warrenton—

Wilson—James Murray.

New Hope—J. W. Rice.

Shiloh (*col.*)—Handy Crudup (col.)

The Association was then regularly organized by the election of Dr. Thomas J. Pitchford, Moderator, and Menalcus Lankford, Clerk and Treasurer.

Invitation was extended to corresponding messengers and ministers from other Associations, and was accepted by W. H. Chamblee, from Raleigh Association.

On motion of Elder N. A. Purefoy, the pastor and officers of this (Haywood's) Church were appointed a committee to provide the pulpit and stand with preaching during the session.

The Moderator appointed Elder N. A. Purefoy, Wm. Cooper and Daniel Wester a Committee of Arrangements.

The Association then adjourned till Friday morning.

SECOND DAY.

FRIDAY MORNING, Sept. 29th, 1871.

The Association met at 10 A. M. Prayer by Elder Barrett.

The list of delegates was again called.

Invitation was extended to visiting ministers and brethren, and accepted by Dr. Wm. Royall and Brother J. H. Mills, of the *Recorder*, from Central Association.

The Committee of Arrangements reported the following

ORDER OF BUSINESS:

1. Read the Constitution and Rules of Decorum.
2. Report of Committee on Foreign Missions.
3. " " " State Missions.
4. " " " Ministerial Education.
5. " " " Periodicals.
6. " " " Sunday Schools.
7. " " " Circular Letter.
8. Report of Finance Committee.
9. Appoint a Committee to nominate Ministers to preach stated Sermons.
10. " " " " Standing Committees.
11. Treasurer's Report.
12. Appoint time and place for holding next Association.
13. Printing Minutes.
14. Miscellaneous Business.
15. Report of Committee appointed to nominate Ministers to preach stated Sermons.
16. Report of Committee appointed to nominate Standing Committees.
17. Appoint Delegates to Baptist State Convention.
18. Resolutions.

Which was received and adopted.

The Constitution and Rules of Decorum were read.

The report on Foreign Missions was presented and read by M. Lankford as follows:

REPORT ON FOREIGN MISSIONS.

The miser seeretes his gold, and is unwilling that men should know the amount or the place of concealment. Not so with the true Christian. When a person is filled with love of God, and possessed with treasures of grace, they are not locked up, but he seaks instantly his nearest neighbor, and tells to him the glad tidings, and then to another, and onward he rolls this wave of good news till it reaches the remotest shore.

Behold the Saviour curing the deaf and dumb mute: charging him and his friends to tell it to no man. "But the more he charged them, so much the more a great deal they publish it." Can there be such a thing as a miser Christian? May not we Americans, at least some of us, be called miser Christians if we expend thousands in building marble and stone churches, whose painted spires pierce the clouds, while our beloved Yates is begging,

in vain, a few dollars to extend his little Chinese chapel? And while Dr. Cote, in sight of the Vatican, in a poorly furnished rented room, preaches the pure Gospel to the Roman?

See, again, the Saviour, with sad countenance, looking upon the vast multitude scattered over the earth, as sheep having no shepherd; and with pitying expression, to his Disciples he remarks: "The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest."

We come here to-day, brethren, to devise means and pray the Lord to raise up more laborers to go into the foreign field.

Onr own dear Yates is wearing out his life, and even expending his private funds, for want of means from his native land to send native preachers farther into the interior of idolatrous China.

Dr. Cote, since the last meeting of this body, has established a Baptist Church in Rome, and needs help to build a chapel. Many more missionaries are now needed in foreign lands.

The idol worshippers must hear the truth. "And how shall they hear without a preacher? And how shall they preach except they be sent?" What plain, direct and searching questions! What Christian can turn a deaf ear to them? How shall we answer them in the hearing of the great Judge, when we come before His bar?

M. LANKFORD.

The report was received, and after some remarks by J. H. Mills, was adopted.

Moved by Elder N. A. Purefoy, that a collection be now taken for Foreign Missions, which motion was amended by C. M. Cook, to postpone the collection till to-morrow, at 2½ o'clock P. M.

Elder Pitchford opposed this collection, and said he opposed all collections at Associations; that all funds intended for charitable purposes should be collected at the respective churches, before coming up to the Association.

The motion was defended by C. M. Cook, and after considerable discussion, the motion, with the amendment, was defeated.

The hour for preaching at the stand having arrived, a large portion of the congregation repaired thither, to hear Elder W. J. Fulford, who preached from Mark xiii., 37: "Watch."

The report on State Missions was presented and read by Elder Purefoy, which was received and adopted, as follows:

REPORT ON STATE MISSIONS.

DEAR BRETHREN: Being appointed to report on State Missions, I would make the following brief report:

Our authority for preaching the gospel is Jesus Christ, who said, "Go ye into all the world, and preach the gospel to every creature." He also said the field is the world. Our State is part of the world. Our State Mission Board of the Convention is doing what it can, with the aid which it receives from the churches, to supply destitute places and feeble churches with the preaching of the gospel. But the Board is unable, for want of means, to supply the entire destitution. They have need of all the help that the churches of this Association can give them. The territory embraced within

the limits of the Tar River Assnciation is a part of the field, and is peculiarly our own.

I would recommend the adoption of the following resolutions:

1. *Resolved*, That this Association recommend the churches composing it to assist the Board of the Baptist State Convention in supplying the destitution in the State.

2. *Resolved*, That this Association recommend its churches to supply the destitution in her bounds by the establishment of Sunday Schools, prayer-meetings, and securing preaching in every destitute neighborhood.

N. A. PUREFOY.

The report on Periodicals was called, and was presented and read by Elder Barrett.

The claims of the *Biblical Recorder* upon the Baptists of the State was discussed by Elder Pitchford, Wester, Green, Gay, Dr. Crenshaw, Colston, and others, and the character of the paper by the editor.

Report received and adopted, as follows:

REPORT ON PERIODICALS.

Your Committee on Periodicals submit the following report:

1. We recommend the *Biblical Recorder* as a paper well worthy the patronage of every Baptist. We do believe that those who fail to read it lose more than we are able to tell them, and believing thus, we would advise those who are now taking it to renew their subscription just before the time of expiration, and those who are not taking it to send for it just as soon as they can. Thus, let us not be behind any Association in the State in helping to support our only one State periodical as a denomination.

2. We recommend to this body, and to she Baptists at large, our beloved brother J. H. Mills; and if you will take his paper, we believe he will recommend himself to you as a true and faithful exponent and defender of the doctrines. As an editor, we believe him to be the right man in the right place. Then, brethren, let us do all we can to give him and his paper a living, free from want.

The *Child's Delight* and *Kind Words* are valuable helps to those who are employed in the good work of Sabbath Schools, and therefore we commend them.

W. A. BARRETT.

The report on Sabbath Schools was presented and read by N. W. Boddie, as follows:

REPORT ON SUNDAY SCHOOLS.

Your committee appointed to unite on Sunday Schools submits the following:

Sunday Schools were unknown to the primitive churches. They originated in England or in this country, in the eighteenth century; consequently, it is not an institution by itself, having an independent existence, but the church working in that particular. With this understanding, and properly conducted, they are the best of all schools. The writer does not fear that there is danger of placing them above the church, or of making them equal with it; but does fear that there is not interest and talent enough manifested

Why Catholics, Quakers, Universalists, Unitarians, &c., were not included, we are not exactly informed. They certainly consider themselves as evangelical as any. The result, however, was that when the Baptists wished to circulate in the field assigned them a full and faithful translation of the Scriptures, they were not allowed to defray the expense out of the money they themselves had paid in; but, in order to preserve their own self-respect and consistency, were compelled to withdraw and suffer the loss of their funds. Would not their consistency have been better preserved by not mixing in? The formation of Young Men's Christian Associations is becoming quite common—so common, indeed, that it appeared as if a new denomination was about to arise, unless they are a new denomination. When a dispute, however arises, or to say it more mildly, a difference of opinion arises about property or faith, the Baptists, being the minority, suffer exclusion and loss.

What real, heartfelt christian union can possibly exist between a Baptist church of Christ with rules of faith and practice, drawn and deduced only from the Word of God, and immutable as it is, and any other church, governed by rules to-day which it may abrogate to-morrow, whose terms of admission are dependent upon questions of mere expediency or caprice, never enjoined by Christ? We have heard the question asked those about to unite with the church, "Do you promise to obey and observe the rules and discipline of the Methodist Episcopal Church, South?" as if Christ ever made any special rule for his church as to North, or South, or East or West. Who can tell the woes which have resulted from this unwarranted assumption of authority over God's heritage? O, why not heed the admonition, when Christ says, "My kingdom is not of this world?" We believe it might be shown that this very thing, this departure from the plain precepts laid down, has been a primary and very efficient cause of the ruin of this fair land of ours; and of the evils to ensue, no man can tell. Why not adhere only to the law and testimony, which are laid down plainly enough for a fool to read them? If one of you meet a friend on the road, and he say to you, we are both going to the same city, and know our roads are equally short and good, but come with me, as I wish to speak with you about important things, and we will reach the city together. You reply, my friend, I am truly desirous to hear what you have to say, but I have been requested by my best friend to attend to some business for him on the road, and, besides, I do not think your way as short and as good as mine, so come, go with me. My way is, as you say, equally as short and as good as yours. I can thus hear your conversation and attend to my prior engagement, and so we will, as you say, reach the city together. If your friend, after this, refuse to accompany you, and go on his own way, will you not very naturally infer that he was not so very anxious to converse with you after all? So if my sprinkling and pouring Pedo-baptist friends come to me and say, "I know your immersion is right, for all the world agrees with you; but I also believe my sprinkling is right," I naturally reply: My friend, I cannot follow your practice with a clear conscience, but you, by your own declaration, can follow mine without compunction, so come with me and let us settle this dispute. Ought he not do it? Can a Baptist minsiter in a Pedo-baptist pulpit, constantly impressed with the necessity of being cautious not to offend, say to his congregation at the conclusion of his labors, "I take you to record this day that I am pure from the blood of all, for I have not shunned to declare unto you all the counsel of God." (Acts xx., 26-27). Has he declared God's sovereignty, has he proclaimed man's self-sufficiency. Christ commanded his disciples to be baptized. Has he done the same?

Baptists are not more exclusive in their way than Episcopalians or Catholics, nor so insultingly so as either. We have never asked for anything more than to be let alone, and have ever been willing to accord the same privilege to others. We refuse to commune with others, not because we despise them, or because we think of ourselves more highly than we ought to think. We do it because we dare not compromise our principle, because we dare not countenance false doctrine and error, because we feel bound to abide strictly by the law as given to us, because we are bound to contend earnestly for the faith, and because a contrary course is not in accordance with universal sentiment.

We have spoken of only two questions in relation to christian union, because they are the two more frequently dwelt upon in debates; but there are others of more importance, perhaps, than these—of vital importance to saint and sinner—affecting society in all its conditions and best interests, whether social, civil or religious. To do justice, would require a volume and not a letter like this. We may lay down one general rule for the government of all our actions—a rule to guide us at all times, in all places. in all conditions, whether in

the church or the world. It is this: Under no circumstances is there to be any compromise of moral principle any more than of personal honor. Under this rule we may give full play to all the finer feelings of our nature; we may indulge to the full our love for all that is beautiful, pure and good; we may look abroad over all nature, drink in all its glories, enjoy all beauties, and look through nature up to nature's God. We may love our neighbors, our fellow-christians, as ourselves. We may use and enjoy all the blessings which God, in His infinite mercy, has bestowed upon us. We may make ourselves happy by making others happy.

Finally brethren, we close this address in the language of the Apostle Paul: "O, Timothy, keep that which is committed to thy trust; hold fast the form of sound words, in faith and love take heed unto yourselves and unto the doctrines contained in them." By so doing, by thus continuing, we may confidently expect the blessing of God in time to come as in time past; and May His truth and grace ever guide and strengthen you.

T. J. PITCHFORD.

[NOTE.—Much objection was raised by delegates to that portion of the above letter wherein "pulpit affiliation" with Pedo-baptists denominations was treated; therefore, it was merely received, but not adopted.—CLERK.]

The letter was received and consideration of same postponed till to-morrow, at 10 A.M.

Elder Perkinson was appointed to prepare a report on Ministerial Education.

Brother Mills was granted the privilege to call list of Sabbath Schools.

Brothers Green, Leonard and Cone were granted leave of absence for the remainder of the session.

After prayer by Dr. Royall, the Association adjourned till to-morrow, at 9 o'clock A. M.

THIRD DAY.

SATURDAY MORNING, Sept. 30th, 1871.

The Association was called to order by the Moderator at 10 o'clock A. M. After singing, prayer was offered by Elder Barrett.

The Clerk then read the proceedings of the first and second days.

Brothers Boddie and Conyers and Elder Purefoy were appointed a committee to nominate standing committees.

It was moved by Elder Purefoy that the Denominational Sermon be preached this morning, at 11 o'clock. Carried.

The consideration of the Circular Letter was taken up, and, on motion of Elder Fulford, it was again read.

Brother Cook and Dr. Lankford opposed the adoption of that portion of the letter which touched upon pulpit affiliation with other denominations.

The same was defended by Elder Fulford, Wester, Mills, Elders Purefoy and Barrett, Coppedge, Elder Barkley, and the Moderator.

On motion of Elder Purefoy, the further consideration of this letter was postponed till next Association.

Elder Pitchford moved that the Circular Letter be appended to the Minutes, with a note by the Clerk that it had not been adopted by this Association. Motion passed.

Invitation was extended to visiting ministers. Dr. Wingate and Prof. Taylor took seats.

Elder Perkinson preacued at the stand.

The report of the Treasurer was called for; report not prepared. Time was granted the Treasurer to write his report.

The appointment of the time and place to hold the next Association was next in order.

It was moved to hold the next Association at Sandy Creek, which motion passed.

Elder Purefoy moved to reconsider the vote. Motion adopted.

Elder Pitchford moved that the roll of delegates be called, each delegate voting *viva voce*. The roll being called, Sandy Creek received 29 votes, Reedy Creek 8, and Peach Tree 6. Sandy Creek was selected as the place.

Elder Pitchford moved to change the time of holding the next Association to Wednesday before the third Sabbath in September. After some discussion, the motion was withdrawn.

It was moved that the next session of this body meet on Tuesday. On motion of Brother C. M. Cook, it was amended to Wednesday, which passed.

Dr. Royall read the following

REPORT ON EDUCATION:

The subject of Ministerial Education is one claiming at the time the attention of the Baptist denomination of the South. And surely no one who reflects upon our peculiar condition and wants as a denomination can doubt its importance. The growing intelligence of our people, the nature of the false doctrines with which we have to contend, and the widely unsettled state of minds in reference to questions of vital importance to us as a denomination, would seem to demand education of the ministry.

Preachers of the gospel are seldom drawn from or found in the higher

walks of life. The poor and illiterate are more frequently called to this office than the rich and learned. And with us, the fact is, that, in order to supply the demand for ministers, it is necessary for the churches to raise the means needed for the education of many of the young men whom God has honored by calling them to the work of the ministry

The Tar River Association is committed to this work, and sustains at present one brother at Wake Forest College. In this it is doing a good work. And it is to be hoped that the contributions for this object may go on increasing until a fund shall be raised to defray the expenses of several young men at college, and bless other Associations besides our own.

We commend this cause to the liberal support of the churches.

The report was received, ably discussed by Dr. Wingate, C. M. Cook and Elder Perkinson, and was adopted.

Dr. Wingate consented to preach the Conventional Sermon, in place of Elder Barkley, to-morrow, at 11 A. M., at the stand; and Prof. Taylor to preach in the house at the same hour.

Dr. Wingate read the scholastic report of our beneficiary, Brother Sandling. The report shows him to possess a good moral character and studious habits, but is unable to attain to the highest distinction.

The Finance Committee reported as follows:

REPORT ON FINANCE.

Received for Minute Fund	$58 55
" " Brother Sandling	55 67
" " Baptist State Convention	10 85
Forwarded by the Church at Wilson for Brother Sandling	10 00
" " " " " Home Missions	10 00
" by Brother ——, of Maple Spring, to Brother Hufham	10 00
	$155 07

Respectfully submitted, W. C. LANKFORD, J. J. RODWELL, *Committee.*

It was moved by Dr. Lankford that the Association discontinue its contributions to Brother Sandling. Dr. Wingate made some explanation, and the motion was defeated.

The Committee on Nominations reported, and the report was adopted, as follows:

REPORT ON NOMINATIONS.

Your committee, appointed to nominate standing committees, begs leave to report as follows:

On Ministerial Education—J. A. Egerton.
On State Missions—L. C. Perkinson.
On Foreign Missions—C. M. Cook.
On Periodicals—C. J. Egerton.
On Sunday Schools—J. J. Ward.
On Circular Letter—G. M. Duke.

And nominate ministers to preach stated sermons as follows:

Introductory Sermon—Thomas Wilcox; Alternate—J. A. Pitchford.
Denominational Sermon—N. A. Purefoy; Alternate—G. M. Duke.
Conventional Sermon—T. R. Owen; Alternate, C. T. Bailey, of Warrenton.

N. W. BODDIE,
L. M. CONYERS,
N. A. PUREFOY,
} *Committee.*

On motion of Professor Taylor, an opportunity was extended to delegates to pay and pledge an amount sufficient to defray Brother Sandling's expenses another session at college:

Churches.	By Whom.	Paid.	Pledged.
Bear Swamp	Brother Bowers	$1 00	
Brown's		1 50	$5 00
Cypress		1 50	3 50
Enon		1 20	
Gardner's		1 00	
Haywood's	Brother Diment	1 00	
	Brother S. Gay	25	
Red Oak		1 00	
Maple Spring			5 00
Mount Olivet		1 00	
	Brother Colston	1 00	
Poplar Spring		1 00	5 00
Reedy Creek		1 00	5 00
Sharon		2 00	10c. a head.
Wilson	Brother Murray	2 50	
	Brother ———	1 00	
		$18 45	

It was moved that the Clerk deduct his fee, $10, and distribute the Minutes as best suits his convenience. Motion passed.

On motion of Elder Purefoy, power to appoint delegates to the Baptist State Convenvention was entrusted to the Clerk, and that he inform the appointees of the fact. Motion adopted.

On motion, it was

Resolved, That the cordial thanks of this Association be tendered to the church members and citizens of this community for their kind hospitality to us during our present session.

On motion of Elder Purefoy, it was ordered that the Clerk have the advertisement of Wake Forest College printed on the back of the Minutes.

On motion of the same, it was unanimously adopted that Salem Church be stricken from the list of churches composing this Association.

DELEGATES TO BAPTIST STATE CONVENTION.

Rev. N. A. Purefoy, Dr. T. J. Pitchford, Warrenton.
C. M. Cook, S. T. Wilson, Louisburg.
George W. Blount, John B. Brewer, Wilson.

Dr. Wingate preached at the stand on Sunday morning, at 11 o'clock, from the text: "Let us go up and possess the land," &c.

Prof. Taylor, at the same hour, preached in the house, from the text: "Go ye out into all the world, and preach the gospel to every creature."

Collections to-day for the three objects, Foreign Missions, Home Missions and Education, $40.

FINANCIAL RECAPITULATION.

Amount reported by Finance Committee	$155 07
Collections Saturday for Brother Sandling	18 45
" Sunday	40 00
	$213 52

Sunday evening, at 3 o'clock, Elder Purefoy preached at the stand. At the same hour, Elder Fulford preached in the house.

The next Association meets with the Church at Sandy Creek, Franklin county, on Wednesday before the first Sabbath in October, 1872.

DR. T. J. PITCHFORD, *Moderator.*

MENALCUS LANKFORD, *Clerk.*

STATISTICAL TABLE:

CHURCHES.	Baptised.	Received by Letter.	Dismissed by Letter.	Excluded.	Restored.	Deceased.	Whites.	Colored.	Total.	Minute Fund.	Education.	Missions.
Antioch	.....	.....	.....	2	.....	2	66	4	70	$2 00	.. ..	.....
Bear Swamp	3	2	.....	.....	.....	2	25	29	54	2 00	.....	.....
Brown's	8	1	3	.....	.....	.....	74	165	239	4 00	.....	$6 85
Cypress Chapel	1	5	.....	.....	.....	1	38	15	53	.....	$5 00	.....
Enon	.....	.....	2	.....	.....	1	48	39	87	1 45	.....	.....
Gardner's	101	.....	.....	2	.....	2	61	182	243	3 00	6 82	.....
Haywood's	10	1	3	1	1	4	86	25	111	2 50	4 00	.....
Henderson	2	7	6	.....	.....	1	17	3	20	3 00	.....	.....
Hickory	20	1	.....	.....	.....	1	35	.....	35	1 50	.....	.....
Louisburg	.....	.....	.....	.....	.....	.....	14	.....	14	2 00	3 50	.....
Maple Spring	1	2	6	2	.....	.....	118	41	159	3 10	11 80	10 00
Mount Olivet	.....	1	5	1	.....	.....	41	2	43	2 00	4 10	.....
Mount Zion	4	.....	.....	1	.....	1	77	.....	77	1 50	7 70	.....
Peach Tree	.....	.....	4	7	.....	3	218	40	258	3 00	1 25	.....
Philadelphia	17	3	.....	2	.....	1	80	.....	80	2 00	.....	.....
Pleasant Grove	.....	1	.....	.....	.....	.....	111	12	123	2 00	.....	.....
Poplar Spring	.....	.....	33	18	.....	4	159	51	210	3 00	.....	.....
Red Bud	.....	.....	1	3	.....	3	146	22	168	2 00	.....	.....
Red Oak	1	.....	.....	.....	.....	1	58	.....	58	2 00	.....	.....
Reedy Creek	19	4	4	5	1	.....	136	73	209	2 50	.....	.....
Samaria	.....	1	1	.....	1	1	60	3	63	2 00	.....	.....
Sandy Creek	35	.....	4	.....	4	.....	144	18	162	3 00	.....	.....
Sharon	17	.....	4	.....	.....	2	111	40	151	3 00	11 50	.....
Warrenton	.....	.....	.....	.....	.....	.....	.....	.....	.. ..	.....	.....	.....
Wilson	.....	.....	.....	.....	.....	.....	21	3	24	1 00	10 00	10 00
New Hope	.....	.....	.....	.....	.....	.....	16	.....	16	2 00	.....	.....
Shiloh (col.)	15	3	1	.....	.....	2	.....	154	154	3 00	.....	.....
										$58 55	$65 67	$26 85

CONSTITUTION.

1. The Association shall be composed of the pastors and of the members chosen by the different churches in our union, who shall be members whom they judge best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

2. In the letters from the different churches shall be expressed their number in fellowship, those baptised, received by letter, dismissed, excommunicated, and dead, since the last Association.

3. Members thus chosen and convened shall be denominated the Tar River Baptist Association, who shall have no power to lord it over God's heritage; nor shall they have any ecclesiastical power over the churches; nor shall they infringe on any of the internal rights of any of the churches of this union.

4. The Association, when convened, shall have a Moderator and a Clerk, who shall be chosen by the suffrage of the members present.

5. Other churches may be admitted into this union, who shall petition by letter and delegates; and, upon examination, if found orthodox or orderly, shall be received, by the Moderator giving the delegates the right hand of fellowship.

6. Any church in this union shall be entitled to a representation in the Association, but shall not send more than three members from each church.

7. Every motion made and seconded shall be left to the discretion of the Association whether it shall be debated or not.

8. The Association shall endeavor to furnish the churches with the Minutes. The best method for effecting this purpose shall be left to the discretion of the same.

9. We think it absolutely necessary to have an Association Fund, for defraying the expenses of the same. For raising and supporting the same sum, we think it the duty of each church in this union to contribute, voluntarily, such sums as they may think proper, and send it by the hands of their delegates to the Association, who shall be accountable to the same for all moneys received and paid, according to the direction of the Association,

10. The Minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk, before the Association rises.

11. The Association shall have power to inquire into the cause why the churches do not, at any time of its sittings, represent themselves.

12. The Association shall have power to withdraw from any church in this union, which may violate the rules of the same, or deviate from the orthodox principles of religion.

13. The Association shall have power to invite all visiting brethren in the ministry from other churches or associations, who they esteem of good moral character, and of the same faith and order, to sit with her in council.

14. This Association shall not have power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the day, purporting to have for their object the spreading of the gospel and the diffusion of useful knowledge.

15. The Association shall have power to adjourn to any future time or place they may think most convenient to the churches.

16. This Constitution shall be subject to alteration, when a majority of this Association think proper.

RULES OF DECORUM.

BELIEVING it to be our indispensable duty to enter into certain rules and regulations in conducting the business of this Association, we adopt the following, viz:

1. The Association shall be opened and closed by prayer.

2. Not more than one person shall speak at a time, who shall rise from his seat and address the Moderator by the appellation of brother.

3. The person thus speaking shall not be interrupted until he is done, unless he breaks the rules of this decorum.

4. The person speaking shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.

5. No brother shall abruptly break off or absent himself from the Association without obtaining liberty.

6. No person shall speak more than twice on the same subject without obtaining liberty from the Association.

7. No person shall be at liberty to whisper in the time that a brother is making a speech,

8. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his ideas on the subject, unless he violotes the rules of this decorum.

9. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

10. The Moderator may be entitled to give his ideas on any subject before putting it to vote, but not entitled to a vote only in cases of a tie.

11. Any member who shall, knowingly, break any of these rules, shall be reproved by the body as they may think proper.

A true copy. JAMES A. EGERTON.

WAKE FOREST COLLEGE.

The Annual Session begins September 15th and closes on the 4th Thursday in June.

EXPENSES IN CURRENCY:

Tuition per Term of Five Months				$35 00
Board (without lodging), per week	$2 50	to	3 00	
" (with " "	3 00	to	3 50	
" in "Clubs" (without lodging), per week	1 50	to	2 00	
Room Rent and Servant Hire, each "				15

WASHING, FUEL AND LIGHTS AT MODERATE RATES.

EDUCATION OF MINISTERS.

The Faculty are authorized to receive candidates for the Christian Ministry WITHOUT CHARGE FOR TUITION, provided they shall be recommended by some ecclesiastical authority.

The Education Board of the Baptist State Convention afford further pecuniary aid to indigent young men, who furnish satisfactory testimonials of character, and fitness for the work of the Ministry.

If any student shall accept any of the above gratuities, AND SHALL AFTERWARDS ABANDON THE MINISTRY, the Tuition Fees and the amount of pecuniary aid extended shall be held as debts due respectively the College and Board of Education.

FOR CATALOGUE OF INSTITUTION, ADDRESS

W. M. WINGATE, President,

FORESTVILLE, N. C.

MINUTES

OF THE

FORTY-SECOND ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH THE

CHURCH AT SANDY CREEK,

FRANKLIN CO., N. C.,

October 2, 3, 4 & 5, 1872.

Dr. THOMAS J. PITCHFORD, Warrenton, N. C., Moderator.
MENALCUS LANKFORD, Louisburg, N. C., Clerk & Treasurer.

RALEIGH, N. C.:
EDWARDS & BROUGHTON, BOOK AND JOB PRINTERS.
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PROCEEDINGS.

SANDY CREEK CHURCH,
FRANKLIN COUNTY, N. C.,
October 2d, 1872.

The Tar River Baptist Association convened this day, in its forty second session, with the Baptist Church at Sandy Creek, at 12 M. The Introductory sermon was preached by Rev. Thomas Wilcox, of Halifax, from Rom. viii : 35 : "Who shall separate us from the love of Christ?"

AFTERNOON.

The Association was called to order by the Moderator, Dr. Thos. J. Pitchford, of Warrenton.

After singing, prayer was offered by Rev. George M. Duke.

After some appropriate remarks by the Moderator, the list of Churches was called.

The Moderator appointed Bre. Mark Duke and Nat. Allen a Committee on Finance.

The following delegates appeared and their names were enrolled:

Antioch.—James S. Smith and Lewis Sledge.

Bear Swamp.—W. E. Bowers, Nat. Allen and Rev. Thomas Wilcox.

Brown's.—F. K. Best and Rev. N. A. Purefoy.

Cypress Chapel.—J. C. Cone, D. R. Perry and M. E. Joyner.

Enon.—Lewis Pike, John R. Bobbitt and J. W. Riggan.

Gardner's.—Benj. P. Davis, Joseph W. Shearin, and J. J. Rodwell.

Haywood's.—Peter Dement, H. Daniel and James Bledsoe.

Henderson.———

Hickory.—Thomas Ward, Jno. E. M. Edwards, and R. D. Stallings.

Louisburg.—C. M. Cook, Joseph J. Harper and Samuel T. Wilder.

Maple Spring.—Wm. D. Coppedge, Wm. B. Uzzle, and Menalcus Lankford.

Mt. Olivet.—Calvin Wilder, Rev. M. R. Pinnell, and John Chappell.

Mt. Zion.—Lewis Bartholomew, D. L. Aycock and John Overton.

New Hope.—J. W. Rice.

Peach Tree.—James R. Boon and Geraldin Rice.

Philadelphia.—Henry G. Leonard, J. V. Bunting and C. H. C. Bunting.

Pleasant Grove.—W. F. Hollingsworth and J. W. Bowden.

Poplar Spring.—Gideon M. Freeman and John Griffin.

Red Bud.—Archibald D. Williams, Sam'l B. Lancaster, and S. Harper.

Red Oak.—James Cooley, John Ellen and Rev. J. G. Barkley.

Reedy Creek.—Dr. T. J. Pitchford, M. C. Duke and Benjamin Collier.

Samaria.—Burtis Cone and J. M. Strickland.

Sandy Creek.—Newton Davis, J. J. Ward and W. T. Brewer.

Sharon.————————

Warrenton.—W. H. Bartlett.

Wilson.—Rev. George W. Newell and James Murray.

Shiloh (*Colored.*)—Handy Crudup, col'd, and Cameron Wilder, col'd.

Sixty-one white delegates present, and two colored.

On motion of Rev. W. J. Fulford, the Association was organized by the election of the same officers.

The Moderator invited visiting brethren and messengers.

Rev. Dr. Royall, of Louisburg Female College, and Rev. Daniel Wester accepted and took seats with the body.

The Moderator presented an old Record Book, belonging to

the Association, containing much important historical matter, and suggested that a new book of the same kind be purchased and a Historian of the Association be appointed, and that the Clerks of the Association be requested to give the minutes more the form of a journal; more of what is done, and what is refused to be done in the Association.

Bro. J. H. Mills, of the *Biblical Recorder*, stated that many of the Associations in the State have an officer called a Historian.

Rev. James A. Pitchford moved that a committee be appointed to select a Historian. Motion adopted. The committee consists of Rev. J. A. Pitchford and Bre. Nat. Allen and Wm. D. Coppedge.

The Moderator appointed the Clerk, Bro. Nat. Allen and Rev. T. Wilcox, a Committee of Arrangements.

The Pastor and officers of Sandy Creek Church were appointed a committee to supply the stand with preachers during the week.

After prayer, the Association adjourned till 10 o'clock, tomorrow.

THURSDAY, Oct. 3d, 1872—10, A. M.

The Association was opened with religious exercises conducted by Rev. N. A. Purefoy.

Invitation was again extended to visiting brethren. Rev. J. D. Hufham, Corresponding Secretary Baptist State Convention, accepted.

The Committee of Arrangements reported. Report received and adopted, as follows:

Your Committee of Arrangements propose the following Order of Business:—

1st. Read the Constitution and Rules of Decorum;
2d. Report of Committee on Foreign Missions;
3d. Report of Committee on State Missions;
4th. Report of Committee on Ministerial Education;
5th. Report of Committee on Periodicals.
6th. Report of Committee on Sunday Schools;
7th. Report of Committee on Circular Letter;

8th. Appoint a Committee to nominate Ministers to preach stated Sermons;
9th. Appoint a Committee to nominate Standing Committees;
10th. Appoint time and place for holding next Association;
11th. Printing Minutes;
12th. Report of Finance Committee;
13th. Treasurer's Report;
14th. Unfinished Business;
15th. Miscellaneous Business.
16th. Report of Committee appointed to nominate Ministers to preach stated Sermons;
17th. Report of Committee appointed to nominate Standing Committees;
18th. Appoint Delegates to Baptist State Convention;
19th. Resolutions.

Respectfully submitted,

NAT. ALLEN,
THOMAS WILCOX, } Committee.
M. LANKFORD,

The Committee appointed to procure a Historian selected Dr. Thos. J. Pitchford to perform that duty. Report received and adopted.

A letter from Rev. Mark Bennett was presented and read to the Association.

A letter from Rev. Braxton Hunt, colored, was read, asking aid from the Association to enable him to attend school in Raleigh.

The Constitution and Rules of Decorum were read.

The Committee on Foreign Missions reported. Report received and adopted without debate, as follows:

REPORT ON FOREIGN MISSIONS.

"Go ye into all the world and preach the Gospel to every creature," is the Divine command, and numbers of God's people, recognizing this as sufficient authority, have gone to spend their lives in heathen lands, to preach the gospel, which tells of salvation. Others are waiting to follow them, and are only prevented from doing so by the want of means. This ought not so to be; we who are the children of God, are of one family, and among us there must be a division of our Father's work. If there are those who are willing to give their time and talent to preaching the true gospel to those who have never heard of the plan of salvation, surely we should be willing to give a portion of the substance wherewith God has blessed us, to help carry on the good work. God has blessed the labors of our missionaries in foreign fields. Dr. Yates has done a great work in China, and this is still going on, but he is embarrassed for the want of money. Dr. Cote was assisted by the grace of God and the power of the Spirit to awake an interest in Rome, and it has been determined, by the Southern Baptist Convention, to build a chapel, for the proper worship of the true Good. Dr. Jeter has gone to Rome to superintend and direct the erection of this building. This is the peculiar work of the Baptists of America, and I might say of the

South, and it is from us that its principal means for success must be derived. We would, therefore, commend that contributions be made with reference to this special object, but let us not forget to do our duty in giving to the support of the general cause of foreign missions.

C. M. Cooke, Committee.

Report on State Missions called for; no response.

On motion of Rev. J. A. Pitchford, Rev. T. Wilcox was appointed to prepare said report.

Report on Ministerial Education in order; none prepared.

On motion of Bro. Nat. Allen, Rev. James A. Pitchford was appointed to prepare a report on Ministerial Education.

Report on Sunday Schools was presented by Bro. J. J. Ward, as follows:

REPORT ON SUNDAY SCHOOLS.

Your Committee on Sabbath Schools deem it altogether inexpedient to attempt to add anything more in relation to the very many advantages resulting from properly managed and well conducted Sabbath Schools. For able and talented men have written often upon the vital importance of establishing in every Baptist Church, Sabbath Schools as being one of the greatest auxiliaries and props to our churches, yet, we have as a body passed it off with perfect indifference. So you see that writing and speaking have ceased to accomplish the much desired object. As such, it now calls for action—speedy and earnest action, to arouse the brethren of our churches to their several duties in the furtherance of this noble enterprise which calls for union of action and co-operation of feeling with the delegation embracing the Tar River Association; then, and not till then, shall we expect to succeed in carrying out this great and good work successfully.

J. J. Ward.

Received and discussion deferred till Saturday morning.

The Moderator stated that the various Reports to this Association on Missions, &c., were mere stereotypes, and resulted in little or no good; and suggested that a proper person be appointed to prepare an Address, embracing all such reports in one paper. No motion. He also thought that the 1st Article of the Constitution should be so amended, as to deprive Ministers within the bounds of the Association from being members of this body, *ex officio*.

On motion of Bro. M. C. Duke, the Moderator appointed the following committee to select ministers to preach stated sermons, viz: Bre. M. C. Duke, C. M. Cooke and M. Lankford.

Rev. G. M. Duke preached at the stand to-day at 11 A. M. from Romans viii: 25.

Rev. N. A. Purefoy, and Bre. James V. Bunting and W. E. Bowers, were appointed a Committee to nominate Standing Committees.

The time and place of holding the next Association was in order. The claims of five churches, viz: Philadelphia, Peach Tree, Gardner's, Reedy Creek and Wilson, were advocated at great length by the friends of the petitioning churches. All finally withdrew their applications, except Reedy Creek and Wilson. A *viva voce* vote was called, and resulted in the selection of Wilson as the place of holding the next Association, by a vote of 46 to 17.

The delegates with the letter from Red Oak appeared. The latter was read and the former took their seats.

Rev. M. R. Pinnell preached at the stand at 3, P. M.

Motion of Bro. C. M. Cooke, that the old Record Book be intrusted for the present to the Historian, and a Committee of three appointed to procure missing copies of the Minutes of the Tar River Association, and that the Historian be authorized to purchase a new Record Book with the money ($5.00) now in his hands, was adopted.

TREASURER'S REPORT.

Your Treasurer begs leave to make the following report:

Received of the Finance Committee, at Haywood, in 1871, from the various churches,		$125 07
Saturday's Collection for R. C. Sandling,		18 45
Sunday's Collection for Missions & Education,		40 00
		$183 52

DISBURSEMENTS.

Paid to Messrs. Stone & Uzzell, for printing 1,300 copies of Minutes,	$ 50 00	
Paid to Prof. W. B. Royall, Treasurer,	51 78	
Paid to Sam'l T. Wilder, for Baptist State Convention,	39 95	
Paid Dr. Wingate, the collection of Saturday and one-third of Sunday's collection,	31 79	
Clerk's Fees,	10 00	
	$183 52	$183 52

Paid $4.00 for a Bible presented by the Association to Shiloh Church, the receipt of which was acknowledged in a handsome letter from its Pastor, Rev. Braxton Hunt. All of which is respectfully submitted,

MENALCUS LANKFORD, *Treasurer.*

On motion of Bro. J. V. Bunting, the Clerk was ordered to have printed and distributed the Minutes in proportion to the funds in hand, after deducting postage and fee.

The Association adjourned till to-morrow morning, 10 o'clock.

— —

FRIDAY, Oct. 4th, 1872.

The Association convened at 10 A. M.

Religious exercises by Rev. J. D. Hufham.

The Moderator made some touching remarks to the delegates. He hoped by their kind, christian conduct, one toward another, they would make this Association as lovely and attractive as a household of dutiful, high-minded and loving brothers.

Moved by Bro. C. M. Cooke, that the following gentlemen of the Ministry be appointed a Presbytery to examine the applicant (Rev. M. R. Pinnell) for ordination, viz: Revs. N. A. Purefoy, G. M. Duke, J. D. Hufham and G. W. Newell.

The Report on State Missions was read by Rev. Thomas Wilcox, as follows:

REPORT ON STATE MISSIONS.

Brethren in Christ: Being appointed yesterday to report on State Missions, would briefly say: Nearly nineteen hundred years ago the Blessed Lord said to his Disciples, "go ye into all the world and preach the gospel to every creature." That injunction has in part been fulfilled, and yet much remains to be done. The Savior also said "look on the fields, for they are white already to harvest, and laborers are few." Pray to the Lord of the harvest, that he would send forth more laborers. Great destitution is in our own State, and while missionaries are going to many towns and villages within our borders effecting, as we may hope, much good, great destitution is within our own Association, more than many are aware of.

There are parts of Halifax county, where a Baptist minister is not heard to preach once a year or in five years, and it may be said of other counties within the bounds of our Association.

Respectfully submitted,

THOS. WILCOX.

Received, and after the subject was very well discussed by Revs. Hufham and Newell, report adopted.

A collection taken up by Rev. Hufham for State Missions, amounted to $21.10.

Report on Ministerial Education called for, and in the absence of Bro. J. A. Egerton, a report was prepared and read by Rev. J. A. Pitchford. Report received and discussed by Revs. Pitchford and Hufham, and deferred, by motion of Bro. C. M. Cooke, till to-morrow morning.

The Report on Periodicals, in the absence of Bro. C. J. Egerton, was prepared and read by Bro. B. P. Davis. Received and adopted without remarks, as follows:

REPORT ON PERIODICALS.

Your Committee on periodicals beg leave to report the following:

When we look over this "green-cushioned foot-stool of our God," and mark what a powerful influence the secular press wields for good or evil, and then notice with what reluctance the Baptists of our Association support "our Dear *Recorder*," we are compelled to exclaim with astonishment, "Brethren this ought not to be." Brother J. H. Mills, the editor of the *Biblical Recorder*, is a host within himself, battling manfully for our church, and we ought, dear Brethren, to support his paper, which is our paper, with a liberal hand. There are other good denominational papers, but it is our duty to support our paper first. Your committee would recommend the various Sabbath School papers, published in the South, for the little ones, without particularizing. All of which is most respectfully submitted.

B. P. Davis, Committee.

The Circular Letter, by Rev. G. M. Duke, was read, as follows:

To the Brethren of the Tar River Association:

Dear Brethren: God, in his mercy, has spared our lives, and we are again permitted so assemble as an Association: our object being, a conference with each other as to the best means to be used in glorifying our Father's name, advancing his cause and promoting peace, love and union among ourselves. It being my privilege to address you, this year, by circular letter, I have chosen the subject of union, as the most appropriate, probably, under existing circumstances. It appears to me, that any one at all acquainted with our history must be aware of the fact, that there are now, and have been, for some time past, differences of opinion among us, in reference to both doctrine and practice. There is not that *oneness*, that *union among ourselves*, that should characterize the people of God. Our Savior says, Matt. xii: 25, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." Where there is no agreement in faith, doctrine and practice, there can be no Christian union; and hence, neither prosperity nor happiness. We may see this truth exemplified in every-day life. In our families, we can not live together in peace, unless we are united. It is true, that when persons marry, they are *formally* united, but unless united in heart, there can be no peace in the family. We may dwell in the same house, be members of the same church, and yet, there may be no vital Christian union among us. Such is our condition at present. The cause is evident. We are beginning to disagree in

doctrine and practice. A goodly number of the members of our churches seem disposed to conform to the practice of the world—almost ready to believe others when they teach for "doctrine, the commandments of men." Our churches are being generally divided into two classes; the one earnestly contending "for the faith once delivered to the saints," while the other class does not seem to care very much about it. There is great danger of a separation in our midst, unless some means are used that may restore union among us. To the accomplishment of this noble work, we will now address ourselves, and may the Good Spirit assist us in the effort. We all profess to be governed by the Word, and this declares that "there is one Lord, one faith, and one baptism." We should then, be united in this faith. As a denomination, we are distinguished for our faith. It is our faith that makes us differ from unbelievers and from other denominations. As there is but one true faith, we should all be united in that one. We should be united in doctrine, in practice and in our efforts to do good. Having shown in what we should be united, we shall now proceed to notice some of the causes of disunion. Ignorance of the Scriptures may be regarded as the prime cause; for if we all understood the Bible, we should certainly be united, as it speaks but one way. I do not mean to say, Brethren, that it is possible for us to know all there is in the Bible, for some things, perhaps, we will not know until we get home. But we may understand all that is necessary for us to know. Neglect of the throne of Grace, is another cause of disunion. I fear that we do not spend enough time in prayer to God. He has told us to "ask and ye shall receive." When we neglect private prayer, we begin to grow weak in faith and cold in love to God and our brethren. We are not as watchful as we should be. Our enemy never sleeps. He is always ready, and when we are not watching and praying, he sows the seed of disunion. Prejudice in our hearts, is another cause of disunion. Every man has his prejudice. We may think that we have none, but it is there; though to a greater extent in some than in others. While we are prejudiced against certain truths, we do not wish to believe and practice them. Consequently, we will not see them in their true light. The influences around us are very well calculated to promote disunion in our midst. We are surrounded by denominations who teach doctrines different from ours, and there is danger of being led into error. Our being too much engrossed with the things of this world, diverts our attention from things spiritual. Another, and the last cause we shall notice, is a disposition in us to imitate modern fashions. Now we do not oppose progress, provided it be not contrary to the teachings of the Word. But if there be no "thus saith the Lord" for the course we pursue, let us change it. We will now enquire how union may be restored. First, by understanding the Word. We are not required simply to read the Scriptures, but to search them, as a whole, in order to learn the mind of the Spirit. We have no right to found a doctrine upon a single verse or chapter. As father and child, it is His to command; it is ours to obey, by being more constant and earnest in prayer. Brethren! let us spend much time in prayer to God for each other, humbly beseeching Him to enable us to see eye to eye, and to speak the same things. Let us earnestly and in faith seek the guidance of the Holy Spirit, to enable us to bear each other's burdens and to lead us in the way of the Truth, by divesting our minds of prejudice, so that we may be enabled to see and accept the truth, as well as to obey it. Let not prejudice close our eyes and stop our ears, to the neglect of our soul's immortal interest, by devoting more time to Christ, and less to the world. Surely, when our Savior tells us that we are profited nothing, though we gain the whole world, when by so doing, we lose our own souls, we ought to pay our chief attention to the welfare of the soul, by steadfastly resisting error and contending for the truth. Dear Brethren: If we have the truth, others are in error; and does it become us as christians to encourage error? Then let us resist error in all its forms and by whomsoever presented, by always obeying the Bible, instead of our modern guides, who teach us to do those things not taught in the Word; by throwing the mantle of charity over the imperfections

of our brethren; by ever cultivating a spirit of love and forbearance towards each other, remembering that we are but dust, and as prone to do wrong as the sparks are to ascend. In conclusion, let us try all our differences by the word of God. Oh! let us remember the high mission we have to fulfill—the important trust committed to our care; even the keeping of the truth pure in the earth. Let us unite in defending our common faith—in advancing our common cause, as a united body of soldiers, under the lead of our Great Captain. Let us march on from conquering to conquer, until the last victory shall be obtained, the last enemy shall be vanquished, and until we shall form a perfectly united church in Heaven—there to praise God forever and ever. May the Lord bless us and prosper us, is the prayer of your unworthy servant,

GEORGE M. DUKE.

Received. Rev. G. W. Newell offered the following amendment: "We are surrounded by people, who teach doctrines different from ours. If we hear them, there is danger of our imbibing what we hear." This amendment was not adopted.

Adjourned till 2 P. M.

AFTERNOON.

A reconsideration of the vote by which the above amendment to the Circular Letter was lost, was moved by Bro. Nat. Allen; motion to reconsider carried.

It was announced that Rev. G. W. Newell would preach at the stand at 3 P. M.

The Committee appointed to revise and amend the Constitution made a report; the first Article of the new Constitution retained the clause constituting Pastors within the bounds of the Association members of said body. After a long debate over this clause, the report was rejected by a vote of 21 to 18.

The delegation from Gardner's obtained leave to depart.

On motion, the body adjourned; prayer by Rev. J. G. Barkley.

SATURDAY, Oct. 5th, 1872.

The Association was called to order by Rev. N. A. Purefoy, in the temporary absence of the Moderator; the Moderator appeared and the meeting was opened. Prayer by Rev. N. A. Purefoy.

The matter of aiding Shiloh Church came up. The colored delegates were invited forward to tell their wants, which they did in a clear and satisfactory manner. A collection was taken for them and amounted to $11.45, which amount was delivered to Bro. Handy Crudup, col'd.

Under the head of unfinished business of yesterday, the Duke Circular Letter came up for discussion. After a long and warm debate on that clause which states that, "We are surrounded by a people," &c., the language was slightly varied and the letter adopted as above.

The Committee on Finance reported, as follows:

Your Committee beg leave to make the following report:

Received for Minute Fund,	$ 57 65
Received for Education,	69 90
Received for Home Missions,	29 20
Received for Foreign Missions,	24 25
Received for African Missions,	2 40
Received for building Church in Rome,	7 35
	$190 75
Bro. Thomas Ward handed the Treasurer	50
	$191 25

Respectfully submitted,

NAT. ALLEN, }
M. C. DUKE, } Committee.

The Committee to nominate Standing Committees beg leave to report as follows:

REPORT ON NOMINATIONS.

The Committee to nominate preachers for next Association, report:

Introductory Sermon, G. M. Duke, alternate, C. T. Bailey; Denominationa Sermon, C. E. Taylor, alternate, Thos. Wilcox; Conventional Sermon, William Royall, alternate, N. A. Purefoy.

M. C. DUKE, }
M. LANKFORD, } Committee.
C. M. COOKE, }

Adopted.

Bro. J. H. Mills obtained permission to collect statistics.

It was announced that the Conventional Sermon would be preached to-morrow (Sunday) at 11 A. M.

The delegates from Enon, Philadelphia, Poplar Spring, and J. S. Smith, from Antioch, obtained leave of absence.

At 11:30, A. M., the Association was called off to hear the Denominational Sermon by Rev. N. A. Purefoy.

AFTERNOON.

Rev. J. A. Pitchford reads the following

REPORT ON MINISTERIAL EDUCATION:

Beloved Brethren: In this enlightened day and age, we would almost deem it an insult to the general intelligence of the Tar River Association, were we to insist, for a moment, upon the advantages of education, and most especially, ministerial education. Instead of theorising upon this subject according to the manner of our former reports, we intend to reduce theory to practice, and to deal in facts instead of fancies. "Show me thy faith without thy works, and I will show thee my faith by my works." The enemies of our Lord and His Christ have long since declared war against him and us. Long since, have they taken the field. The battle is ever going on. Our veterans, thank God, are fighting nobly and bravely. But death is thinning out their ranks. We need recruits, and those recruits must be drilled. When properly trained, they are needed at the front. We need soldiers there, brave soldiers, who will strike their flag to no enemy; stern veterans, who will make no compromise where truth is involved. A camp of instruction has been established at Wake Forest Numbers of our beloved sons and brothers are there now. Soon will their fellow soldiers welcome them to a life of privation, toil and hardship. Others ought to be there. Unable to go, shall they not be sent? Brethren! I thank God for the privilege of this day recommending to your prayers and purses, our dear beloved brethren Samuel Thompson, of Reedy Creek, and W. T. Brewer, of Sandy Creek. Educate them; and in eternity, ransomed millions may call you blessed. Oh! who can tell the joys in Heaven—seraphic joys that have resulted from the education of a Yates, and a host of other veterans, who are now enduring the burden and heat of the day. Brethren in the ministry! urge and press the claims of these young brethren in your churches. Never rest satisfied until the work is accomplished. Seek out other worthy brethren and encourage them to the work; and when you rest from your labors, your works will follow you.

Respectfully submitted,

JAMES A. PITCHFORD.

Bro. Nat. Allen moved to continue Bro. R. C. Sandling at Wake Forest College. Motion adopted.

Rev. G. W. Newell will preach the Conventional Sermon.

The report on Sabbath Schools adopted without discussion.

Rev. T. Wilcox will preach at the stand at 3, P. M.

The Circular Letter of 1871, called up under unfinished business. Bro. C. M. Cooke offered the following substitute to that part of said letter on "pulpit affiliation," viz: "That the Cir-

cular Letter be adopted except that part which relates to pulpit affiliation, and as to this, the Association thinks it should be left with the Pastors of our churches." After a very lengthy debate, the substitute was rejected and the Letter adopted by a vote of 22 to 17.

REPORT OF COMMITTEE ON HISTORIAN.

Your Committee would suggest the Moderator of the Association (Dr. Thos. J. Pitchford) as a suitable person to fill the place of Historian to the Tar River Association.

J. A. Pitchford,
Wm. D. Coppedge,
Nat. Allen,
} Committee.

Report received and adopted.

The Moderator accepted the position, and requested the Clerks of churches to send him church history, &c.

Rev. G. W. Newell offered the following resolution:

"Whereas, It is known to us that collections for benevolent objects are generally neglected until just before the time of our annual meeting, so that what is done has to be done hurriedly, and generally with the result of giving only a few the opportunity of doing anything, thus making an unnecessarily heavy burden fall on some, while the contributions are at the same time cut short of what they might otherwise be, and what they ought to be; Therefore,

Resolved, That we recommend to the churches of this Association that they adopt some systematic plan to obviate this difficulty, which might be done either by quarterly collections, one quarter being given to Home Missions, another to Foreign Missions, and another to education—or, by the formation of Societies in the churches for these purposes. And we urge some action in this matter by the churches."

Moved by Rev. J. A. Pitchford, that the resolution be laid on the table; but at the earnest request of Bro. C. M. Cooke, the motion was withdrawn and the resolution was adopted.

Moved by Rev. N. A. Purefoy, that the thanks of this body be tendered to the church members and citizens of this community for their kind hospitality to us during the sitting of this Association. Motion adopted.

The Presbytery report that the ordination of Rev. M. R. Pinnell will take place to-morrow at 10 A. M.

Rev. Thomas Wilcox moved that the letter from Rev. Mark

Bennett be acknowledged, and that a reply be made to him. The Moderator appointed Rev. T. Wilcox to send the reply.

The Moderator requested as many members as are willing to attend the Baptist State Convention to report their names forthwith to the Clerk, and their names will be inserted in the Minutes.

The Association adjourned to meet with the church at Wilson, N. C., on Wednesday before the first Sabbath in October, 1873. Prayer by Rev. Duke.

The ordination of Rev. M. R. Pinnell took place on Sunday morning. Prayer and charge by Rev. Thomas Wilcox. Examination by Rev. N. A. Purefoy. Presentation of Bible, Rev. George W. Newell.

Adjourned to the stand to hear the Conventional Sermon, by Rev. George W. Newell, from Mark xvi: 15.

The collection for Home and Foreign Missions and Education amounted to $21,60.

AFTERNOON.

Preaching at the stand by Rev. N. A. Purefoy.

[Note.—No member has reported his name to the Clerk for the State Convention, up to the time of sending MS. to Printer; therefore, no appointment of delegates to State Convention appears.—Clerk.]

THOS. J. PITCHFORD, Moderator.

Menalcus Lankford, *Clerk.*

CONSTITUTION.

1. The Association shall be composed of pastors and members chosen by the different churches in our union, who shall be those whom they judge best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

2. In the letters from the different churches shall be expressed their number in fellowship, those baptized, received by letter, dismissed, excommunicated, and dead, since the last Association.

3. Members thus chosen and convened shall be denominated the Tar River Baptist Association, who shall have no power to lord it over God's heritage; nor shall they have any ecclesiastical power over the churches; nor shall they infringe on any of the internal rights of any of the churches of this union.

4. The Association, when convened, shall have a Moderator and a Clerk, who shall be chosen by the suffrage of the members present.

5. Other churches may be admitted into this union, who shall petition by letter and delegates; and, upon examination, if found orthodox or orderly, shall be received, by the Moderator giving the delegates the right hand of fellowship.

6. Any church in this union shall be entitled to a representation in the Association, but shall not send more than three members from each church.

7. Every motion made and seconded shall be left to the discretion of the Association whether it shall be debated or not.

8. The Association shall endeavor to furnish the churches with the Minutes. The best method for effecting this purpose shall be left to the discretion of the same.

9. We think it absolutely necessary to have an Association Fund, for defraying the expenses of the same. For raising and supporting the same sum, we think it the duty of each church in this union to contribute, voluntarily, such sums as they may think proper, and send it by the hands of their delegates to the Association, who shall be accountable to the same for all moneys received and paid, according to the direction of the Association.

10. The Minutes of the Association shall be read and cor-

rected, if need be, and signed by the Moderator and Clerk, before the Association rises.

11. The Association shall have power to inquire into the cause why the churches do not, at any time of its sittings, represent themselves.

12. The Association shall have power to withdraw from any church in this union, which may violate the rules of the same, or deviate from the orthodox principles of religion.

13. The Association shall have power to invite all visiting brethren in the ministry from other churches or associations, who they esteem of good moral character, and of the same faith and order, to sit with her in counsel.

14. This Association shall not have power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the day, purporting to have for their object the spreading of the gospel and the diffusion of useful knowledge.

15. The Association shall have power to adjourn to any future time or place they may think most convenient to the churches.

16. This Constitution shall be subject to alteration, when a majority of this Association think proper.

RULES OF DECORUM.

Believing it to be our indispensable duty to enter into certain rules and regulations in conducting the business of this Association, we adopt the following, viz.:

1. The Association shall be opened and closed by prayer.
2. Not more than one person shall speak at a time, who shall rise from his seat and address the Moderator by the appellation of brother.
3. The person thus speaking shall not be interrupted until he is done, unless he breaks the rules of this decorum.
4. The person speaking shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.
5. No brother shall abruptly break off or absent himself from the Association without obtaining liberty.
6. No person shall speak more than twice on the same subject without obtaining liberty from the Association.
7. No person shall be at liberty to whisper in the time that a brother is making a speech.
8. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his ideas on the subject, unless he violates the rules of this decorum.
9. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.
10. The Moderator may be entitled to give his ideas on any subject before putting it to vote, but not entitled to a vote only in cases of a tie.
11. Any member who shall, knowingly, break any of these rules, shall be reproved by the body as they may think proper.

A true copy: JAMES A. EGERTON.

[APPEN

STATISTICAL

CHURCHES.	COUNTIES.	PASTORS AND THEIR POST OFFICES.	ADDT'S.			Dim'ns			White Males.	White Females.	Total Whites.
			Baptisms.	Letter.	Restored.	Letter.	Expelled.	Deaths.			
Antioch,.....	Halifax,..	J. A. Pitchford, Warrenton, N. C..	1	2	..	..	..	1	13	55	68
Bear Swamp,...	"	N. A. Purefoy, Warrenton, N. C...	1	..	..	..	..	..	..	..	26
Brown's,.....	Warren,..	.....	2	..	..	5	1	1	..	..	69
Cypress Chapel,	Franklin,	Thos. Wilcox, Brinkleyville, N. C.	3	3	..	..	..	2	15	23	38
Enon,.....	Warren...	No Pastor.....	8	..	..	28	4	..	..	..	48
Gardner's,....	"	N. A. Purefoy, Warrenton, N. C...	66	3	..	3	3	..	..	..	70
Haywood's,	Franklin,	Wm. J. Fulford, Louisburg, N. C.	13	3	..	3	2	2	..	..	95
Henderson,....	Granville,	.....	..	..	..	..	..	..	..	..	..
Hickory,.....	Nash,....	G. M. Duke, Castalia, N. C.....	3	1	..	..	2	..	..	..	..
Louisburg,.....	Franklin,	Dr. Wm. Royal, Louisburg, N. C.	..	..	..	..	..	..	..	..	14
Maple Spring,..	"	Prof. C. E. Taylor, Forestville, N. C.	2	2	1	1	2	1	38	85	123
Mt Olivet,.....	Granville,	E. F. Beacham.....	2	2	..	4	..	..	..	..	42
Mt. Zion,.....	Franklin,	T. Wilcox, Brinkleyville, N. C.....	1	3	..	1	1	..	23	56	79
Hew Hope,.....	Wilson,..	G. W. Newell, Wilson, N. C.....	..	..	..	..	..	4	12	2	14
Peach Tree, ...	Nash,....	Wm. J. Fulford, Louisburg, N. C.	19	1	..	1	10	..	..	..	233
Philadelphia, ..	"	G. M. Duke, Castalia N. C.....	13	1	..	2	3	1	..	..	83
Pleasant Grove,	"	G. M. Duke, Castalia, N. C.... ..	9	1	..	..	2	1	..	..	118
Poplar Spring..	Franklin,	Prof. C. E. Taylor, Forestville, N. C.	..	1	1	19	10	3	..	..	..
Red Bud,.....	"	G. M. Duke, Castalia, N C.	19	2	1	3	2	1	..	..	166
Red Oak.....	Nash,....	J. A. Pitchford, Warrenton, N. C.	..	..	..	..	..	..	..	..	75
Reedy Creek,..	Warren,..	J. A. Pitchford, Warrenton, N. C.	2	..	..	11	5	1	44	81	125
Samaria,.....	Nash,....	H. Hocust, Earpsburg, N. C.....	5	..	..	3	..	..	..	.	62
Sandy Creek...	Franklin,	J. A. Pitchford, Warrenton, N. C.	7	5	.	5	..	..	..	..	154
Sharon,.....	.....	.....	..	..	..	..	..	..	..	..	..
Warrenton,.....	Warren,..	C. T. Bailey, Warrenton, N. C.....	7	1	..	2	..	..	..	..	80
Wilson,.....	Willson,.	G. W. Newell, Wilson, N. C..	2	1	..	..	..	.	14	13	27
Shiloh, (col.)..		Braxton Hunt, Kittrell's, N. C.....	13	1	..	..	..	..	..	..	..
			198	33	3	91	47	18	160	315	1809

DIX A.]

TABLE.

Col'd Members.	Total.	CLERKS AND THEIR POST OFFICES.	DELEGATES.
4	72	H. A. Sledge, Littleton,.....	James S. Smith, Lewis S. Sledge.
29	55	J. H. Cornell, Brinkleyville,.....	W. E. Bowers, Nat. Allen, Rev. T. Wilcox.
164	233	John Watson, Warrenton,.....	F. K. Best, Rev. N. A. Purefoy.
18	56	J. C. Cone, Louisburg, ...	J. C. Cone, D. R. Perry, M. E. Joyner.
19	67	John W. Riggan, Warrenton,.	Lewis Pike. J. R. Bobbitt, J. W. Riggan.
242	312	Thomas M. Egerton, Warrenton,	B. P. Davis, J. W. Shearin, J. J. Rodwell.
24	119	Geo. W. Macon, Louisburg,.....	P. Dement, H. Daniel, J. Bledsoe.
..	....	....	
..	34	Rev. Mark Bennett,.....	Thomas Ward, J. E. M. Edwards, R. D. Stallings.
..	14	Samuel T. Wilder, Louisburg,...	C. M. Cooke, J. J. Harper, Samuel T. Wilder.
35	158	Dr. W. H. Lankford, Louisburg,.	Wm. D. Coppedge, Wm. B. Uzzle, M. Lankford.
2	44	F. Tharington, Franklinton,.....	Col. Wilder, Rev. M. R. Pinnell, J. Chappell.
..	79	A. J. Carr, Louisburg,.....	L. Bartholomew, D. L. Aycock, J. Overton.
..	14	J. W. Rice, Wilson,.....	J. W. Rice.
41	274	W. H. Gay, Louisburg,.....	S. C. Edwards, J. R. Boon, Geraldin Rice.
2	85	James V. Bunting, Hilliardston,.	H. S. Leonard, J. V. Bunting, C. H. C. Bunting.
12	130	N. W. Boddie, Nashville,.....	W. F. Hollingsworth, J. W. Bowden.
..	245	John Griffin, Wakefield,.....	G. M. Freeman, John Griffin.
20	186	S. Harper, Castalia,.....	A. D. Williams, S. B. Lancaster, S. Harper.
..	75	J. R. Barkley, Hilliardston,.....	J. Cooley, John Ellen, Rev. J. G. Barkley.
66	191	Dr. T. J. Pitchford, Warrenton,..	T. J. Pitchford, M. C. Duke, Ben. Collier.
3	65	Wesley Privett, Stanhope,.....	B. Cone, J. M. Strickland.
15	169	Newton Davis, Louisburg,.....	N. Davis, J. J. Ward, W. T. Brewer.
..	....	.....	
..	80	John Purefoy, Warrenton.....	W. H. Bartlett.
..	27	Geo. W. Blount, Wilson,.....	Rev. G. W. Newell, James Murray.
171	171	Handy Crudup, Kittrells,.....	Handy Crudup, Cam. Wilder.
			61 White Delegates.
831	2941		2 Colored "

[APPENDIX B.]

FINANCIAL TABLE.

CHURCHES.	White Membership.	White Male Membership.	State Missions.	Home Missions.	Foreign Mis'ns.	Education.	African Mis'ns.	To Church in Rome.	Associational Fund.	Total Reported.
Antioch,	68	13				4.30			$ 2.00	$ 6.30
Bear Swamp,	26		4.00			5.90			2.00	11.90
Brown's,	69		7.50						3.00	10.50
Cypress Chapel,	38					3.50			1.50	5.00
Enon,	48								2.10	2.10
Gardner's	70					* 5.30			3.00	8.30
Haywood's,	95								2.73	2.73
Henderson,										
Hickory,	34		1.25						2.50	3.75
Louisburg,	14					4.00			2.00	6.00
Maple Spring,	123	38		15,20	13.00	11.45	2,40		3.00	45.05
Mt. Olivet,	42					4.40			2.00	6.40
Mt. Zion,	79	23							1.50	1.50
New Hope,	14	12							1.00	1.00
Peach Tree,	233								3.00	3.00
Philadelphia,	83								2.50	2.50
Pleasant Grove,	118							7.35	2.00	9.35
Poplar Spring,	245					5.00			3.00	8.00
Red Bud,	166								3.30	3.30
Red Oak,	75					8.00			2.00	10.00
Reedy Creek,	125								3.00	3.00
Samaria,	62								2.00	2.00
Sandy Creek,	154					2.65			2.50	4.15
Sharon,										
Warrenton,									2.00	137.00
Wilson,	27	14		10.00	10.00	10.00			1.00	31.00
Shiloh, col.,									3.00	3.00
										326.83

*Forwarded.

[APPENDIX C.]

Sunday School Statistics.

CHURCHES.	SUPERINTENDENTS AND THEIR POST OFFICES.	Teachers.	Pupils.	Conversions.	Vols. in Library	Papers Taken.	No. of Months School Open.
Antioch,	No statistics sent up by Clerk.						
Bear Swamp,	" " " " "						
Brown's,	" " " " "						
Cypress Chapel.	" " " " "						
Enon,	" " " " "						
Gardners,	J. H. Nicholson,	14	70		50		
Haywood's,	G. W. Macon,						
Henderson,							
Hickory,							
Louisburg,							
Maple Spring,	Dr. W. C. Lankford, Louisburg,	3	15	2	100		10
Mt. Olivet,	M. Y. Chapel,						
Mt. Zion,							
New Hope,							
Peach Tree,							
Philadelphia,							
Pleasant Grove,							
Poplar Spring,	Dr. J. C. Fowler, Pacific,	5	30				
Red Bud,							
Red Oak,							
Reedy Creek,	Matt. Duke,		30				
Samaria,							
Sandy Creek,	J. J. Ward and W. T. Brewer,		130				
Sharon,							
Warrenton,	Six Officers.	13	85		350	75	
Wilson,			40				
Shiloh, col.,							
		35	340	2	500	75	10

MINUTES

OF THE

FORTY-THIRD ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH THE

CHURCH AT WILSON, N. C.,

October 1st, 2d, and 3d, 1873.

DR. THOMAS J. PITCHFORD, of Warren, Moderator.

DR. W. C. LANKFORD, of Franklin, Clerk and Treasurer.

RALEIGH, N. C.:
DAILY NEWS PRINT, FAYETTEVILLE STREET.
1873.

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MINUTES

OF THE

FORTY-THIRD ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH THE

CHURCH AT WILSON, N. C.,

October 1st, 2d, and 3d, 1873.

DR. THOMAS J. PICHFORD, of Warren, Moderator.

DR. W. C. LANKFORD, of Franklin, Clerk and Treasurer.

RALEIGH, N. C.:
DAILY NEWS PRINT, FAYETTEVILLE STREET.
1873.

LIST OF ORDAINED MINISTERS.

ELDER C. T. BAILEY, Warrenton, N. C.
ELDER J. G. BARKLEY, Hilliardston, N. C.
ELDER W. A. BARRET, Franklinton, N. C.
ELDER G. M. DUKE, Cartalia, N. C.
ELDER WM. J. FULFORD, Louisburg, N. C.
ELDER H. HOCUST, Earpsburg, N. C.
ELDER BRAXTON HUNT, (col.) Kittrell's, N. C.
ELDER G. W. NEWELL, Wilson, N. C.
ELDER L. C. PERKINSON, Warrenton, N. C.
ELDER J. A. PITCHFORD, Warrenton, N. C.
ELDER N. A. PUREFOY, Warrenton, N. C.
ELDER WM. ROYALL, D. D., Louisburg, N. C.
ELDER C. E. TAYLOR, Forestville, N. C.
ELDER THOMAS WILCOX, Brinkleyville, N. C.
ELDER E. F. BEACHAM,
ELDER MALCUS FREEMAN, Louisburg, N. C.
ELDER JEFFREY BURWELL, (col.) Granville, N. C.
ELDER T. R. OWEN, Scotland Neck, N. C.
ELDER W. C. NOWELL, Popular Springs, N. C.
ELDER M. R. PINNELL, Louisburg, N. C.

LICENTIATES.

DANIEL WESTER, Louisburg, N. C.
P. H. PINNELL, Louisburg, N. C.

PROCEEDINGS.

WILSON, N. C., Oct. 1st, 1873.

The Tar River Baptist Association convened this day, in its forty-third annual session, with the Baptist Church, at Wilson, N. C., at 11 o'clock A. M.

The Introductory Sermon was preached by Elder C. T. Bailey, of Warrenton, from 14th verse, 6th chap., Gal.: "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

AFTERNOON.

The Association was called to order by the Moderator, Dr. Thomas J. Pitchford, of Warren.

After singing, prayer was offered by Elder N. A. Purefoy.

The Clerk being absent, the Moderator requested Dr. W. C. Lankford to act as temporary Clerk, and brother G. W. Blount as Reading Clerk.

Elder J. A. Pitchford and brother M. C. Dake were appointed a Committee of Finance.

The roll of the churches being called, the following reported by letter and delegates:

Antioch—Elisha Willey, Jos. J. Partin, Jesse A. Carter.

Bear's Swamp—W. E. Bowers.

Brown's—Elder N. A. Purefoy, John Watson.

Cypress Chapel—A. J. Underhill.

Enon—J. L. Shearin.

Gardner's—By letter.

Haywood's—Elder M. R. Pinnell, E. W. Green, H. Daniel.

Henderson—Not represented.

Hickory Chapel—L. M. Conyers, R. D. Stallings, Madison Braswell.

Louisburg—Elder W. J. Fulford.

Maple Spring—W. D. Coppedge, Daniel Wester, Dr. W. C. Lankford.

Mt. Olivet—Fenner Tharrington, L. H. Brown.

Mt. Zion—Wm. Cooper, Daniel Inscoe, Lawrence Gupton.

New Hope—W. E. Winstead, W. R. Carter.

Peach Tree—M. S. Edwards, H. C. Matthews, B. F. Bass.

Philadelphia—M. C. Strickland, M. S. Griffin, J. B. Bunting.

Pleasant Grove—A. S. Bains, J. H. Hollingwont, Z. Hinton.

Poplar Spring—J. A. Griffin, Dr. J. C. Fowler.

Red Bud—S. Harper, G. W. Ward.

Red Oak—Elder J. G. Barkley, John Ellen, Jos. Coley.

Reedy Creek—Dr. Thos. J. Pitchford, M. C. Duke, L. B. Ham.

Samaria—Burtis Cone, Wesley Privett.

Sandy Creek—Stewart Inscoe.

Sharon—L. J. Perkinson.

Warrenton—W. H. Bartlett, J. W. Williams, Elder C. T. Bailey.

Wilson—Elder G. W. Newell, H. C. Moss, James Murray.

Shiloh (col.)—Handy Crudup.

On motion of Elder Fulford, the Association was permanently organized by electing Dr. Thos. J. Pitchford, Moderator, and Dr. W. C. Lankford, Clerk and Treasurer.

The Moderator congratulated the Association on its zeal, exhibited by the assembling of so many delegates, and made very feeling personal and general remarks.

A Church at Zion, Scotland Neck, N. C., one at Conoconary, Halifax county, one at New Bethel, Warren county, and one at Hawkin's Chapel, (colored,) Granville county, petitioned to join this Association. A committee of Elders Newell, Fulford and Purefoy was appointed to examine their credentials and see whether they be orthodox.

An invitation was extended to all visiting brethren from other Associations to take seats. Brethren Alsey J. Taylor, M. Whitley and J. H. Freeman from Raleigh Association; J. J. McLendon, Chowan Association, and Elder C. Durham, Goldsboro, accepted.

Elder Fulford, brethren H. C. Moss and the Clerk, were appointed a Committee of Arrangements.

The pastor and officers of Wilson Church were ap-

pointed a Committee on Church Services during the Association.

The Moderator made remarks concerning the office of Historian of this Association—said he had received from the clerks of churches, the history of only one church; and without this information the history could not be completed. He had made progress in writing the history.

Prayer—Elder Fulford leading.

Elder C. Durham preached at night from 32nd verse, 8th chap., John: "Ye shall know the truth, and the truth shall make you free."

The churches at Reedy Creek, Antioch, Gardner's and Philadelphia, petitioned for the next Association.

SECOND DAY—October 2nd.

The Association met at 10 o'clock A. M.

Prayer by Elder Bailey.

The Committee appointed to examine the credentials of churches petitioning to join this Association, reported, recommending their admission. Report recieved and adopted and the Moderator gave their delegates the right hand of fellowship and welcomed them to seats.

The Church at Conoconary was represented by brother E. P. Powell, Zion by brother W. P. Whitaker, Hawkin's Chapel by brother David Hawkins, (colored,) New Bethel not represented.

The Committee of Arrangements reported—received and adopted. Report as follows:

1st. Read the Constitution and Rules of Decorum.
2nd. Report of Committee on Foreign Missions.
3rd. " " " " Home "
4th. " " " " Ministerial Education.
5th. " " " " Periodicals.
6th. " " " " Sunday Schools.
7th. " " " " Circular Letter.
8th. Appoint a committee to select ministers to preach stated sermons.
9th. Appoint a Committee to nominate Standing Committees.
10th. Select place and time of next Association.

11th. Printing Minutes.
12th. Report of Finance Committee.
13th. Treasurer's Report.
14th. Unfinished Business.
15th. Miscellaneous Business.
16th. Report of Committee on Stated Sermons.
17th. " " " " Standing Committees.
18th. Appoint delegates to Baptist State Convention.
19th. Resolutions.
The Moderator to report as Historian when convenient.

Respectfully submitted,

W. C. LANKFORD,
H. C. MOSS,
W. J. FULFORD,
} COMMITTEE.

Elder W. M. Wingate, D. D., accepted a seat in the Association, and reported as messenger from Central Association and canvasser for the endowment of Wake Forest College.

Report on Foreign Missions read by Elden Newell, received, and its consideration deferred until to-morrow afternoon.

Report of Committee on Home Missions read and received, and discussion deferred.

Report on Ministerial Education called for without response. Elder Wingate was appointed to write a report.

Report of Committee on Periodicals called for. No report. Elder Bailey was appointed to prepare a report.

Report on Sunday Schools called for. No report. Elder Fulford was appointed to write report.

Circular Letter called for. Indisposition had prevented brother Murray from writing one.

A letter from Elder Mark Bennett was read and received, and the Clerk appointed to acknowledge the same. Moved by brother H. C. Moss that the letter lie on the table for the present. The Moderator reported as Historian, and presented the first volume of the History of the Association. All the Minutes of the Association are secured except those of 1864. Biographical sketches of Elders Willoughby Hudgins, William Lancaster and G. M. L. Finch were read. History of the Association read.

AFTERNOON.

Elder Thomas H. Pritchard, D. D., was received as messenger from the Central Association.

Elder Bailey presented report on Periodicals, which was read, received, and discussed by Elders Pritchard, Wingate, and Bailey, the Moderator and brother McLendon. Report adopted.

Elder Pritchard was announced to preach to-morrow night, and the Association to hold a mass-meeting immediately after the sermon.

The Association agreed to meet hereafter at 9 o'clock A. M., adjourn at 12 M. Meet at 2 P. M., adjourn at 5 P. M., and to meet at 7 P. M.

Brethren G. W. Blount, John Watson and W. D. Coppedge were appointed a committee to nominate ministers to preach stated sermons at next Association.

Brethren Dr. J. C. Fowler, W. E. Bowers and J. W. Williams were appointed to nominate standing committees.

The respective claims of the churches at Philadelphia and Reedy Creek for the next Association were earnestly pressed—Gardner's and Antioch having withdrawn. Philadelphia was selected as the place for holding the next Association; and during the discussion on what day it should meet, the Association adjourned.

Prayer by Elder Wingate.

At 11 o'clock services were conducted in the Church of the Disciples by Elder Pitchford. Text: Luke, 24th chapter, 46th and 47th verses.

Services at night in Baptist Church by Elder Wingate. Text: 2d Corinthians, 3d chap., 2d verse: "Ye are our epistles written in our hearts, known and read of all men."

Services in Methodist Church by Elder Bailey. Text: 1st Corinthian, 3d chapter, 22d and 23d verse.

THIRD DAY—OCTOBER 3RD.

Prayer by Dr. Pritchard.

Time of meeting of next Association taken up and discussed. Thursday was selected.

Report on Ministerial Education, offered by Dr. Wingate, read and received and discussed by Elders Wingate, Bailey, Pritchard, and brother Daniel Wester. Report adopted.

Moved by Elder Purefoy that a collection for Ministerial Education be taken, which was done, amounting to $18.55.

Moved by brother Watson that a committee be appointed to report on the propriety of continuing our present Beneficiary at Wake Forest College.

Brethren Daniel Wester, G. W. Blount and John Watson were appointed said committee.

Report on Sunday Schools read by Elder Fulford; received, discussed by Elder Pitchford and adopted.

The delegates from Hickory obtained leave of absence, also Elder Bailey, brethren Wm. Cooper, D. Inscoe, L. Gupton, John Watson, J. W. Williams, W. H. Bartlett, Burtis Cone and Handy Crudup.

Denominational Sermon to be preached to-morrow morning at 10 o'clock by Dr. Pritchard.

The Clerk was authorized to have the Minutes published according to amount of funds.

The committee to nominate ministers to preach stated sermons reported as follows, and report adopted:

To preach Introductory Sermon, Elder J. A. Pitchford, alternate, G. W. Newell; Denominational Sermon, Elder N. A. Purefoy, alternate, Thos. Wilcox; Conventional Sermon, Elder C. T. Bailey, alternate, W. J. Fulford.

Respectfully submitted,

G. W. BLOUNT,
JOHN WATSON,
W. D. COPPEDGE, } COMMITTEE.

The Committee of Finance reported as follows:

The amount received by us from the churches composing this Association has been paid over to the Treasurer, and was given to the objects stated below, as follows:

Minute Fund, $64.65; Education, $31.42; Home Missions, $21.37; Foreign Missions, $33.27.

Respectfully submitted,

M. C. DUKE,
JAS. A. PITCHFORD, } COMMITTEE.

Report of committee to nominate Standing Committees:

To write on Foreign Missions, Elder G. W. Newell.
To write on Home Missions, Elder J. A. Pitchford.
To write on Ministerial Education, Dr. W. C. Lankford.
To write on Periodicals, C. M. Cook.
To write on Sunday Schools, Ryland Owens.
To write Circular Letter, James Murray.

Respectfully submitted.

J. C. FOWLER,
J. W. WILLIAMS,
W. E. BOWERS,
} COMMITTEE.

Moved by Elder Bailey to amend by striking out the Circular Letter. Motion adopted.

The committee on our beneficiary reported verbally, recommending that contributions of the present session be given to the Education Fund. Report received and adopted.

Dr. W. M. Crenshaw, from Central Association, was invited to take a seat.

AFTERNOON.

Report on Foreign Missions called up, discussed by Elders Pritchard, Newell, Fulford and Bailey, and adopted.

Resolutions appended to report on Foreign Missions also adopted.

Moved and carried that opportunity be given Dr. Wingate to address the Association on the subject of endowment of Wake Forest College, which he proceeded to do in a forcible manner, earnestly entreating Baptists to send contributions to the Baptist State Convention for that purpose.

Report of Treasurer made through the Clerk.

The following is a list of delegates appointed to the Baptist State Convention at Warrenton:

C. M. Cook, Dr. J. C. Fowler, G. W. Blount, John Watson, Dr. T. J. Pitchford, W. E. Bowers, Maj. John Thomas, E. P. Powell, Elders G. M. Duke, M. R. Pinnell, G. W. Fewell, James A. Pitchford and W. J. Fulford.

The following resolution was offered by Elder C. T. Bailey, and heartily adopted:

Resolved, That the thanks of this body be and are hereby tendered the Church and citizens of Wilson, for their generous hospitality to us during our session; and to the members of the Methodist Church and the Church of the Disciples for the use of their pulpits.

Prayer by Elder Purefoy.

At night Dr. Pritchard preached from the first fifteen verses of the 6th Chapter of Deuteronomy, the latter portion of his sermon being devoted to Missions. He was followed by Elder Durham, after which a collection for Missions was taken up.

The Association will next meet at Philadelphia, Nash county, on Thursday before the first Sunday in October, 1874.

THOMAS J. PITCHFORD, Moderator.

W. C. LANKFORD, Clerk.

On Saturday morning Dr. Pritchard preached the Denominational Sermon from Zech. 6th chapter and 13th verse, "Even he shall build the temple of the Lord."

Sunday morning Sunday School mass meeting.

Dr. Wingate preached in Baptist Church—text: "Go ye into all the world," &c.; Elder Fulford preached in Methodist Church; Elder Purefoy in Church of Disciples. At night Elder Purefoy preached in Baptist Church; Elder Fulford in Church of Disciples; Dr. Wingate in Methodist Church.

REPORT ON FOREIGN MISSIONS.

DEAR BRETHREN: One of the very saddest facts known to us is that many millions of souls, constituting the greater part of our race, are now under condemnation because of sin, and are yet in entire ignorance of any means of escape, and know nothing of "the only name under Heaven given among men whereby we must be saved." If any among us should be disposed to question this statement, we have only to think a little upon the teachings of God's word to be convinced that it must be true. The Scriptures teach very clearly our connection with Adam in his transgression, and that because of this we have inherited from our common father, both a sinful nature and the penalty of God's broken law. David's confession, "Behold I was

shapen in iniquity, and in sin did my mother conceive me," shows our depravity by nature; and the inspired Apostle's declaration that "death" hath "passed upon all men, for that all have sinned," shows that the penalty of Adam's sin is entailed upon his posterity.

Inspiration teaches that in Adam all died. In consequence of this natural depravity, it is further true that "there is none that doeth good, no, not one," and that as we reach the period of personal accountability we sin, each for himself "after the similitude of Adams transgression."

That the race is thus sinful and lost is also seen in the mission of Christ. He came from Heaven, the great missionary to a whole race with the avowed purpose to "seek and to save that which was lost." If it were not true that man is lost then there had been no need of a Saviour, and Christ had not come. No clearer argument is needed in support of the statement that universal condemnation has passed upon the human race than is found in the great commission which bids us "Go ye into all the world and preach the gospel to every creature," assuring us that "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." From this we see that something is necessary to the salvation of any, and that those who fail of Faith remain in their state of condemnation, and thus fail of salvation. And again, if the nations were not lost, Christ would not send us to preach salvation to them, as, of course, they would have no need of being saved.

If those who are in ignorance of the gospel are not now condemned, then they would be better off without it, and better off than we who have it, for we know that wherever the gospel is preached condemnation rests upon every one who neglects its gracious offers of mercy and salvation. But the very fact that this would make the gospel to be to men not good news, not a blessing but a curse, would of itself show that it cannot be true that the heathen are not now lost. It is true that they will be judged according to the rule "unto whomsoever much is given of him shall much required." Nothing more will be required of them that they walk according to the light that they have, but scripture shows that the natural depravity of the heart prevents them from doing even this. They know without a written revelation that God is the creator of all things. "The Heavens declare the glory of God, and the firmament showeth his handiwork." "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made." And yet it is the testimony of inspiration that "when they knew God, they glorified him not as God, neither were thankful." This is a plain exhibition of the truth that when held accountable only for the opportunities which they have

they fail of salvation, and that they need a Saviour, or else must be lost. How then shall they become acquainted with this Saviour, the world's only Saviour, of whom they now know nothing? The inspired penman after showing that "whosoever shall call upon the name of the Lord shall be saved," asks, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" Here we are taught their dependence on us for their knowledge of the great salvation, and in proportion to their dependence is the measure of our responsibility. Well may the heathen ask our missionaries "If this be true, if we are lost and helplessly lost, and God has provided salvation of free grace through faith, and you have known this for 1800 years, why, oh! why have you not told us of this before, that we too might have believed? Surely you yourselves do not believe these things which you would persuade us to believe, or else you would not have left us until now to perish in our sins." In the history of this work we may see our duty in this matter. Within a few years after the ascension of the Saviour, and while his Apostles and first Disciples were yet young in their ministry, Christ, through the Holy Spirit, directed the Church at Antioch to send out Saul and Barnabus as missionaries to the heathen—a "work" whereunto he had "called them." After this Church, History shows us one and another of the original twelve going, one into one heathen land, and another into another, "the Lord working with them and confirming the word with signs following," till within the period of the Apostolic days christianity was established in almost all of the then known world.

Their successors in the immediately succeeding generations, and throughout the centuries which have followed, have been seen going to nation after nation and tribe after tribe, making Immanuel's land of much of the territory upon which they have set their feet. It is true that in the generations immediately succeeding that which gave birth to the "reformation" in Europe missions fell into temporary abeyance till a little before the first of this century, when the Lord again filled his people with zeal in this work, as the result of which missionary after missionary has gone forth, till now they are numbered by hundreds, and almost by thousands; while as an evidence of the Lord's favor towards their labors a penticostal shower has been so abundantly poured out upon heathen lands that every christian who makes himself familiar with the facts is filled with surprise as well as thanksgiving that the Lord is so rapidly fulfilling the promise that "the Kingdoms of this world" shall "become the Kingdoms of our Lord and of his Christ."

Brethren, the spirit of missions is the spirit of Christ. It is a sacred and imperative duty devolving on us, as those who are Christ's, to carry forward the great and glorious work. Let us not be content though to regard it simply as a duty, but rather let us esteem it as a blessed privilege, and seek grace of the Lord that we may consecrate our means and ourselves to its advancement.

Oh! that the Lord may put this grace in the hearts of all His people. In view of the facts herein recounted, your committee would respectfully recommend to the Association the adoption of the following resolution, together with an earnest request to the churches in connection with us to aid us in carrying them into effect:

Resolved 1*st*, That we are convinced of the importance to our whole people, both preachers and people, of being better informed as to the present state and future progress of Missionary operations, and to the end that more general intelligence on this subject may prevail among us, we earnestly recommend that clubs of subscribers be formed in all our churches for the *Home and Foreign Journal*, published at Charlottesville, Va., by Rev. J. C. Lory, for the Boards of the Southern Baptist Convention. The paper is furnished monthly to single subscribers at 50 cents, and to clubs at 25 cents per annum.

Resolved 2*d*, That as our Missionaries in foreign lands are always glad to communicate with the brethren at home, and as postal arrangements are now good, requiring only a ten cent stamp to prepay postage on a letter from the United States via San Francisco, California to China, we would recommend to our churches generally to put themselves into actual correspondence with brethren on the field, that they may have their hearts warmed up in this work by becoming through this means in direct contact with it. And we would further request them to preserve the letters so received, to be read before us at our next meeting. The addresses of our Missionaries may be obtained from Dr. H. A. Tupper, Richmond, Va., or from the *Home and Foreign Journal.*

Resolved 3*d*, That as many of the churches of Christian converts from heathenism, and some of the newly established mission stations among them, are supplied by native pastors, about $100 a year being the amount required to support one of these; and as we now make our contributions to Foreign Missions with much more indefiniteness as to where it is to be used than is agreeable to many in our midst; and as we believe that the best interests of Foreign Missions among us would be promoted by having a definite object to which to contribute, it is recommended that this Association take steps toward assuming the support of one native preacher, who shall report to us

annually the progress of his work. And it is further recommended that a committee of three brethren be appointed to carry this resolution into effect, who shall co-operate with the Foreign Board of the Southern Baptist Convention, using for the object herein proposed, the moneys sent up to us annually by the churches for Foreign Missions.

NOTE.—As this committee was inadvertently omitted, the Clerk assumes the responsibility of appointing Dr. Thos. J. Pitchford and Elders N. A. Purefoy and C. T. Bailey.

G. W. NEWELL, COMMITTEE.

REPORT ON HOME MISSIONS.

"For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor., 1: 21.

"For whosoever shall call upon the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent. So then faith cometh by hearing, and hearing by the word of God." Rom. 10: 13–17.

"Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch." Acts 11: 22.

If then the preaching of the word is the chief instrumentality employed by the Spirit in the conviction, conversion and salvation of the world, as the above extracts seem to warrant us in concluding, there seems to be every reason why we who profess to be christians, should do all we can in aid of those who are called of God to that important and responsible trust, that they may go forward cheerfully and promptly to a faithful discharge of every duty devolving on them in that capacity.

When we look over the length and breadth of our State, and contemplate many towns and villages, the centres of population and influence, as well as the many rural districts, now destitute of the preached word, in what we believe its purity and simplicity, there is every incentive to work that ought to be required by any one in whose heart the love of God has been shed abroad.

When we contemplate and realize the many happy results that have heretofore attended our feeble efforts in behalf of State missions there is ample and cheering encouragement for greatly increased efforts in that direction.

The above reflections lead me to conclude that State missions is a department of christian labor demanding and richly meriting the earnest prayer, active sympathy, persistent effort and willing sacrifice of every christian.

Respectfully submitted,

NAT. ALLEN.

REPORT ON SUNDAY SCHOOLS.

Dear Brethren: Much has been said already upon this subject, and much remains to be said. But owing to the short notice we have had we cannot possibly do the subject that justice it really merits, for we do think that apart from the gospel there is no christian subject that claims our attention more than that of Sunday Schools.

Many are the good impressions that are indelibly stamped upon the young minds and hearts of many dear children who are permitted to attend the Sunday School. And the reason why more children are not attending them is because so few churches have established them in their midst, and this is true in the bounds of the Tar River Association. The majority of our churches are destitute of Sunday Schools, and I would earnestly recommend to every Baptist Church, not only in the bounds of our Association but throughout the State, that they organize a Sunday School in their midst, and employ such influences as they may think best suited under God to promote the interest of the school. The proverb which says, "Train up a child in the way he should go, and when he is old he will not depart from it" is true, and where can this be done better than in the Sunday School, where all the influences are or should be for the good of the dear children and the glory of God. There should be concert of action in all matters that pertain to the Church of Christ, and especially in the Sunday School. Officers, teachers, parents and children in order to be successful should be united in all they undertake.

Respectfully submitted,

WILLIAM J. FULFORD.

REPORT ON MINISTERIAL EDUCATION.

This department of our Convention, unless very recently relieved, is in debt for the first time since the appointment of Elder Hufham as Corresponding Secretary. This has been due,

in part, to the effort made this year for the endowment, and in part to the sickness of the Corresponding Secretary and his family. As this department is, from the natnre of the messing system, necessarily carried on by the cash in advance, the Board must not only be relieved of present indebtedness, but advanced funds secured in order to conduct it at all.

There are now some ten young brethren in charge of the Board, the large majority of whom are students full of promise. Shall we not continue them? Let our Association do its part, and at once.

Respectfully submitted,

W. M. WINGATE.

REPORT ON PERIODICALS.

A sound religious literature is justly held as essential in this age of the world to the successful accomplishment of the work of the Church. A more general diffusion of religious knowledge—a wide dissemination of the plain and simple truths of the Bible—a literature that meets the enquiries of the day, and answers the questions it propounds, a literature of high moral tone, refined, elevated and pure—to furnish this is a responsibility that the Church cannot ignore without disastrous results to her interests.

For these reasons we hail with pleasure the great improvement made in all our denominational papers, and especially appreciate the high character and ability of the *Biblical Recorder.* We cheerfully recommend the *Recorder* to all the members of this body as worthy of a place in each of our families. We also recommend the *Home and Foreign Journal* and *Kind Words.*

C. T. BAILEY.

TABULAR STATEMENT.

CHURCHES.	PASTORS SALARY.	HOME MISSIONS.	FOREIGN MISSIONS.	EDUCATION.	MINUTE FUND.	CLERKS AND THEIR P. O.
Antioch	Not stated	.....	.....	$5 00	$3 00	H. A. Sledge, Brinkleyville
Bear Swamp	"	.....	.....	.....	2 00	J. H. Conwell, Brinkleyville
Brown's	"	3 60	.....	.....	3 00	John Watson, Warrenton
Conoconary	"	.....	.....	.....	2 00	E. P. Powell, Halifax
Cypress Chapel	"	.....	.....	.....	1 50	J. C. Moore, pro tem, Louisburg
Enon	"	.....	.....	.....	1 50	John W. Riggan, Littleton
Gardner's	"	.....	.....	.....	2 00	Thos. M. Egerton, Warrenton
Haywood's	"	.....	.....	.....	2 50	George W. Macon, Louisburg
Henderson	"	.....	.....	.....	.....	Not Represented
Hickory	"	1 00	2 25	.....	1 50	L. M. Conyers, Hilliardston
Louisburg	"	.....	.....	7 00	2 00	W. H. Spencer, Louisburg
Maple Spring	$150 00	4 42	4 42	4 42	3 00	Dr. W. C. Lankford, Louisburg
Mount Olivet	Not stated	.....	.....	5 00	2 00	F. Tharrington, Franklinton
Mount Zion	$46 25	.....	.....	5 00	1 50	A. Carr, Louisburg
New Bethel	Not stated	.....	.....	.....	2 00	S. J. Matthews, Louisburg
New Hope	"	.....	.....	1 00	1 00	B. D. Rice, Wilson
Peach Tree	"	1 45	10 55	.....	3 10	W. H Gay, Louisburg
Philadelphia	$75 00	f'd 6 00	.....	.....	2 50	J. V. Bunting, Hilliardston
Pleasant Grove	Not stated	.....	.....	.....	2 00	N. W. Boddie, Nashville
Poplar Spring	"	.....	9 00	.....	2 00	John Griffin, Wakefield
Red Bud	"	.....	.....	.....	2 00	S. Harper, Castalia
Red Oak	"	.....	.....	.....	2 00	J. R. Barkley, Hilliardston
Reedy Creek	"	.....	.....	.....	3 00	Dr T. J. Pitchford, Warrenton
Samaria	"	3 50	.....	.....	1 50	Wesley Privett, Stanhope
Sandy Creek	"	.....	.....	.....	2 52	N. Davis, Louisburg
Sharon	"	.....	.....	.....	3 00	W. R. Coleman,
Warrenton	"	.....	.....	.....	3 00	John W. Purefoy, Warrenton
Wilson	"	10 00	5 00	10 00	2 00	G. W. Blount, Wilson
Zion	"	.....	.....	.....	2 00	J. T. Lawrence, Scotland Neck
Hawkins Chapel, (col.)	"	.....	.....	.....	.....	Daniel Perry
Shiloh, (col.)	"	.....	.....	.....	3 00	Handy Trudup, Kittrells

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	PASTOR'S AND THEIR POST OFFI ES.	BAPTISMS.	RECEIVED LETTER.	RESTORED.	DIS. LETTER.	EXPELLED.	DIED.	WHITE MALES.	WHITE FEMALES.	TOTAL.	COLORED.	TOTAL.	TIME OF MEETING.
Antioch,	Halifax,	J. A. Pitchford, Warrenton,	9	4	1			1	20	57	77	3	80	1st Sun. and Sat. before.
Bear Swamp,	Halifax,	N. A. Purefoy, Warrenton,						3			23	29	52	4th Sun. and Sat. before.
Brown's,	Warren,	Not stated,		1				1			69	151	220	
Conoconary	Halifax,	Not stated,									40		40	3rd Sun. and Sat. before.
Cypress Chapel,	Franklin,	T. Wilcox, Brinkleyville,				1		1	13	23	36	18	54	3rd Sun. and Sat. before.
Enon,	Warren,	T. Wilcox, Brinkleyville,				3			18	30	48	16	64	4th Sun. and Sat. before.
Gardner's,	Warren,	N. A. Purefoy, Warrenton, *												
Haywood's,	Franklin,	W. J. Fulford, Louisburg,	1	2		3	3				92		92	4th Sun. and Sat. before.
Henderson,	Granville,	Not represented,												
Hickory,	Nash,	G. M. Duke, Castalia,		2				2	15	19	34		34	1st Sun. and Sat. before.
Louisburg,	Franklin,	Wm. Royall, Louisburg,	4	7							25		25	
Maple Spring,	Franklin,	C. E. Taylor, W. F. College,	2	4		3		1	40	85	125	36	161	4th Sun. and Sat. before.
Mt. Olivet,	Granville,	E. F. Beacham,		7		3			19	31	50	1	51	3rd Sun. and Sat. before.
Mt. Zion,	Franklin,	T. Willcox, Brinkleyville,				2			21	54	75		75	1st Sun. and Sat. before.
New Bethel,	Warren,	M. R. Pinnell, Louisburg,							5	8	13		13	1st Sun. and Sat. before.
New Hope,	Wilson,	G. W. Newell, Wilson,				1			11	2	13		13	
Peach Tree,	Nash,	W. J. Fulford, Louisburg,	5		2	3	5				258	35	293	2nd Sun. and Sat. before.
Philadelphia,	Nash,	G. M. Duke, Castalia,		1		1	6	1	22	53	75	2	77	4th Sun. and Sat. before.
Pleasant Grove,	Nash,	Not stated,					1	3			114	12	126	3rd Sun. and Sat. before.
Poplar Spring,	Franklin,	W. C. Nowell,	30	3	1	3	4	2	53	144	197	63	260	2nd Sun. and Sat. before.
Red Bud,	Franklin,	G. M. Duke, Castalia,	2	3	2	12	1				165	10	175	2nd Sun. and Sat. before.
Red Oak,	Nash,	J. G. Barkley, Hilliardston,				2		1					72	3rd Sun. and Sat. before.
Reedy Creek,	Warren,	J. A. Pitchford, Warrenton,	1	1		1	3	3	43	78	121	64	185	
Samaria,	Nash,	A. J. Nowell, Wakefield,	5					1	20	42	62	2	64	
Sandy Creek,	Franklin,	J. A. Pitchford, Warrenton,				3		2			149	5	154	3rd Sun. and Sat. before.
Sharon,	Warren,	J. S. Purefoy,	1	2		11			36	77	113	32	145	2nd Sun. and Sat. before.
Warrenton,	Warren,	C. T. Bailey, Warrenton,		1		5	3						79	
Wilson,	Wilson,	G. W. Newell, Wilson,		8		1		1			29	3	32	
Zion,	Halifax,	T. R. Owen,							6	23	29	3	32	4th Sunday.
Hawkin's Chapel (col.)	Granville,	Jeffrey Burwell,										29	29	3rd Sun. and Sat. before.
Shiloh, (col.)	Granville,	Braxton Hunt, Kittrell's,	54	1			7	4				209	209	
		Total,	114	47	6	58	33	27	342	774	2032	723	2906	

* No Statistics given.

SUNDAY SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENTS.	TEACHERS.	PUPILS.	CONVERSIONS.	VOLUMES IN LIBRARY.	PAPERS TAKEN.	NO. OF MONTHS SCHOOL OPEN.
Antioch,	J. A. Carter—4 officers,	6	30		92		
Bear Swamp,	No Statistics,						
Brown's,	" "						
Conoconary,	" "						
Cypress Chapel	" "						
Enon,	" "						
Gardner's,	" "						
Haywood's,	" "						
Henderson,	" "						
Hickory Chapel,	" "						
Louisburg,	" "						
Maple Spring,	Dr. W. C. Lankford, Louisburg,	5	20		75	10	9
Mt. Olivet,	No Statistics,						
Mt. Zion,	" "						
New Bethel,	" "						
New Hope,	" "						
Peach Tree,	" "						
Philadelphia,	" "						
Pleasant Grove,	" "						
Poplar Spring,	" "						
Red Bud,	J. J. Ward—3 officers, Castalia,	19	86				
Red Oak,	No statistics,						
Reedy Creek,	Matthew Duke,	6	40		100		
Samaria,	Burtis Cone, Stanhope,	4	40				
Sandy Creek,	No Statistics,						
Sharon,	" "						
Warrenton,	4 officers,	14	60		300	50	
Wilson,	Suspended—building church,						
Zion,	No Statistics,						
Hawkins' Chapel,	" "						
Shiloh,	" "						

NOTE.—These blank spaces tell how important it is for the Clerks of Churches to make full reports.

CLERK.

CONSTITUTION.

1. The Association shall be composed of pastors and members chosen by the different churches in our union, who shall be those whom they judge best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to a seat.

2. In the letters from the different churches shall be expressed their number in fellowship, those baptized, received by letter, dismissed, excommunicated, and dead, since the last Association.

3. Members thus chosen and convened shall be denominated the TAR RIVER BAPTIST ASSOCIATION, who shall have no power to lord it over God's heritage; nor shall they have any ecclesiastical power over the churches; nor shall they infringe on any of the internal rights of any of the churches of this union.

4. The Association, when convened, shall have a Moderator and a Clerk, who shall be chosen by the suffrages of the members present.

5. Other churches may be admitted into this union, who shall petition by letter and delegates; and, upon examination, if found orthodox or orderly, shall be received, by the Moderator giving the delegates the right hand of fellowship.

6. Any church in this union shall be entitled to a representation in the Association, but shall not send more than three members from each church.

7. Every motion made and seconded shall be left to the discretion of the Association whether it shall be debated or not.

8. The Association shall endeavor to furnish the churches with the Minutes. The best method for effecting this purpose shall be left to the discretion of the same.

9. We think it absolutely necessary to have an Association Fund, for defraying the expenses of the same. For raising and supporting the same sum, we think it the duty of each church in this union to contribute, voluntarily, such

sums as they may think proper, and send it by the hands of their delegates to the Association, who shall be accountable to the same for all moneys received and paid, according to the direction of the Association.

10. The Minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk, before the Association rises.

11. The Association shall have power to enquire into the cause why the churches do not, at any time of its sittings, represent themselves.

12. The Association shall have power to withdraw from any church in this union, which may violate the rules of the same, or deviate from the orthodox principles of religion.

13. The Association shall have power to invite all visiting brethren in the ministry from other churches or associations, who they esteem of good moral character, and of the same faith and order, to sit with her in counsel.

14. This Association shall not have power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the day, purporting to have for their object the spreading of the gospel and the diffusion of useful knowledge.

15. The Association shall have power to adjourn, to any future time or place, they may think most convenient to the churches.

16. This Constitution shall be subject to alteration, when a majority of this Association think proper.

RULES OF DECORUM.

Believing it to be our indispensable duty to enter into certain rules and regulations in conducting the business of this Association, we adopt the following, viz:

1. The Association shall be opened and closed by prayer.

2. Not more than one person shall speak at a time, who shall rise from his seat and address the Moderator by the appellation of brother.

3. The person thus speaking shall not be interrupted until he is done, unless he breaks the rules of this decorum.

4. The person speaking shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.

5. No brother shall abruptly break off or absent himself from the Association without obtaining liberty.

6. No person shall speak more than twice on the same subject without obtaining liberty from the Association.

7. No person shall be at liberty to whisper in the time that a brother is making a speech.

8. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his ideas on the subject, unless he violates the rules of this decorum.

9. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.

10. The Moderator may be entitled to give his ideas on any subject before putting it to a vote, but not entitled to a vote only in case of a tie.

11. Any member who shall, knowingly, break any of these rules, shall be reproved by the body as they may think proper.

A true copy: JAMES A. EGERTON.

MINUTES

OF THE

FORTY-FOURTH ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH THE CHURCH AT

Philadelphia, Nash County, N. C.,

OCTOBER 1st, 2d, & 3d, 1874.

Dr. THOS. J. PITCHFORD, of Warren, Moderator.
Dr. W. C. LANKFORD, of Franklin, Clerk and Treasurer.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS AND BINDERS.
Nov., 1874.

LIST OF ORDAINED MINISTERS.

Elder	C. T. Bailey,	Warrenton,	North	Carolina.
"	J. G. Barkley,	Hilliardston,	"	"
"	W. A. Barrett,	Franklinton,	"	"
"	E. F. Beachum,	"	"	"
"	W. T. Brooks, D. D.,	Forestville,	"	"
"	G. M. Duke,	Castalia,	"	"
"	Thos. Eatman,	Wilson,	"	"
"	Wm. J. Fulford,	Louisburg,	"	"
"	G. W. Newell,	"	"	"
"	W. C. Nowell,			
"	A. J. Nowell,	Stanhope,	"	"
"	L. C. Perkinson,	Warrenton,	"	"
"	N. A. Purefoy,	"	"	"
"	J. A. Pitchford,	"	"	"
"	M. R. Pinnell,	Louisburg,	"	"
"	T. R. Owen,	Tarboro',	"	"
"	Thos. Willcox,	Brinkleyville,	"	"
"	R. T. Vann,	Scotland Neck,	"	"
"	Malcus Freeman,	Louisburg,	"	"
"	Mark Bennett,	Enfield,	"	"
"	Braxton Hunt, col.,	Kittrells,	"	"
"	Jeffrey Burwell	" "	"	"

LICENTIATES.

Daniel Wester,	Louisburg,	North	Carolina.
M. R. Pinnell,	"	"	"
R. C. Sanderlin,	Franklinton,	"	"

PROCEEDINGS.

PHILADELPHIA BAPTIST CHURCH,
NASH CO., October 1st, 1874.

The Tar River Association convened here to-day in its forty-fourth annual session.

The Introductory Sermon was preached by Elder G. W. Newell, from Prov. 4:18. "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

After recess Dr. Thos. J. Pitchford, Moderator, called the Association to order.

Prayer by Elder Wm. J. Fulford.

Brethren John Watson and M. C. Duke were appointed a Committee on Finance.

The roll of churches being called, the following responded by letter and delegates, viz:

Antioch—Jesse A. Carter, James S. Smith and Wm. Parker.
Bear Swamp—Elder Thomas Willcox and W. E. Bowers.
Brown's—John Watson and E. Hicks.
Conoconary—J. R. Pope, Dr. O. C. Stallings and E. P. Powell.
Cypress Chapel—J. C. Moore.
Enon—Not represented.
Gardner's—By letter.
Haywood's—P. J. Dement and H. Daniel.
Henderson—H. Harris and J S. Meadows.
Hickory Chapel—T. M. Ward, L. M. Conyers and C. Johnson.
Louisburg—Elder G. W. Newell and C. M. Cooke.
Maple Spring—R. M. Johnson, Daniel Wester and Dr. W. C. Lankford.
Mt. Olivet—Calvin Wilder and S. P. Lowry.
Mt. Zion—Wm. Cooper, Lawrence Gupton and Wiley Askew.
New Bethel—W. Pinnell.
New Hope—Bryant D. Rice and W. R. Carter.

Peach Tree—B. F. Bass, M. T. Edwards and Elder W. J. Fulford.
Philadelphia—B. L. Holland, G. Alford and B. F. Drake.
Pleasant Grove—Elijah Coggin, A. Bains and Z. R. Hinton.
Poplar Spring—John Chamblee, Dr. J. C. Fowler and H. F. Freeman.
Red Bud—Sam'l Harper, Thos. S. Collie and D. B. Pearce.
Red Oak—James Griffin, Wm. Griffin and Jos. Coley.
Reedy Creek—Dr. Thos. J. Pitchford, M. C. Duke and B. R. Harris.
Samaria—Burtis Cone.
Sandy Creek—J. G. Swanson, J. J. Foster and O. P. Gupton.
Sharon—Elder L. C. Perkinson and D'Arcy P. Hicks.
Warrenton—Elder C. T. Bailey.
Wilson—James Murray and G. W. Blount.
Zion—R. T. Vann and J. T. Lawrence.
Hawkin's Chapel—Colored—Ben. Morgan.
Shiloh—Colored—Handy Crudup, Sidney Davis and Henderson Crudup.

The churches at Henderson, Maple Spring and Mt. Olivet petitioned for the next Association.

After enrolling the names of the delegates, the Association was permanently organized,

On motion of Brother G. W. Blount, by re-electing Dr. Thos. J. Pitchford, Moderator, and Dr. W. C. Lankford, Clerk and Treasurer.

Elder James A. Pitchford was appointed Reading Clerk.

The Moderator returned thanks for the continued respect and confidence reposed in him by the Association, as manifested in again choosing him to preside over it.

His remarks were so forcibly and touching that,

On motion, he was requested to furnish them for publication in the minutes:

REMARKS OF THE MODERATOR TO THE MEMBERS OF THE ASSOCIATION.

GENTLEMEN AND BRETHREN:—It is unnecessary for me to say to you that I am much gratified at this renewed expression of your confidence. You know that I am thankful, and now may my highest aim be, to secure the approval of my God as I have your approbation. On assuming the chair, permit me, at this the beginning of our session, to congratulate you on the highly satisfactory reports from the various churches. Our letters show a nett increase by baptism during the last twelve months, of more than 350 members, being more than three times as many as for the year before. This very naturally

excites our denominational pride, but more especially ought it to call forth our devout thankfulness to God for this continued manifestation of his favor and the still wider diffusion of what we honestly conceive to be the genuine principles of true christianity.

It may be well now, to ask ourselves, how ought we, as chriseian men, to behave or conduct ourselves under the circumstances? We are often, nay almost constantly, assailed by others for what are called our sectarian proclivities. Now in truth, we are all sectarians, whether Baptist, Methodist, Presbyterian, Episcopalian, or any other, we all belong to different sects, and are emphatically sectarians. While we should in the most emphatic terms, denounce the fanatical bigotry which, with or without reason, consigns to everlasting perdition all who may venture to differ with us, in any, however minute, particular. We are nevertheless told that it is good to be zealously affected in a good cause, and we should at all times be ready to give a reason for the hope that is in us and to advocate and defend, at all proper times, in all suitable places, what we honestly conceive to be the truth. We are taught to believe that upon the exercise of saving faith and the consequent forgiveness of sins, the life of christian obedience immediately begins, the first act of obedience being baptism, by which we become members of Christ's church and assume all the other duties and responsibilities imposed on ns. Now we may, and doubtless often do, differ in opinion as to the nature and extent of these duties and responsibilities, but we must remember that we live in a land where, most happily for us, the freedom of conscience is fully recognized and established, and all the rights which we claim for ourselves, we are bound and ought to be willing to grant to others of our denomination and of every denomination.

The moderation and forbearance heretofore shown by the Tar River Association, has raised it up to be a power among the churches of the State. It has been said that an eminent divine of another denomination, when once speaking of the Baptists, made the following remark: "I tell you, sir, that these Baptists, if they would properly advocate the principles they cherish, and discreetly exercise the power they possess, would soon take the world." One of the Apostles, when speaking of faith and good works, was answered in this way: "I have faith and you have works." Well, says the Apostle, show me your faith without your works, and I will show you my faith by my works. Now if I feel in duty bound to aid to the extent of my ability, what are called the benevolent institutions of the day, why shall I be condemned for it by my brother? If my brother does not render his aid, I may be sorry for it, but do not pronounce my anathemas against him. As to our differences with other denominations, I have spoken of baptism only, but there are others of perhaps even more importance, but neither the occasion nor the time at my command, requires of me any thing in regard to them.

As to the matters for consideration now before us, and our way of disposing of them, permit me to say in conclusion, that it is entirely within your power to render my duties as your presiding officer, either very onerous or very

light and pleasant. I shall not attempt, by any undue exercise of power to restrain any proper expression of opinion, or to wound the sensibilities of any brother, and I confidently rely on your own good sense, as Christians and gentlemen, to be saved from the necessity of suppressing any kind of misconduct or exhibition of ill-feeling. Let each one, when speaking, determine to say nothing to offend, and let each in reply, take for granted that no offence was intended. Thus shall we make our session harmonious. pleasant and profitable. Thus shall we secure the approbation of our own consciences, and on such conduct may we confidently pray for and expect the blessing of God.

THOS. J. PITCHFORD.

During an acquaintance of nearly forty years duration with the Tar River Association, the Moderator does not remember a more harmonious, pleasant or profitable session of this body of churches, than that at Philadelphia Church in Nash county, in October, 1874.

A Church recently organized at Rock Spring, Franklin County, petitioned by letter and delegates for membership in this Association.

Elders Bailey, Newell and Purefoy were appointed a Committee to examine into the orthodoxy of the church.

An invitation was given to Visiting Brethren from other Associations to seats in this body.

Elder R. T. Vann, from Chowan, and Dr. W. M. Crenshaw, from Central Association, accepted.

Dr. O. C. Stallings, G. W. Blount and the Clerk were appointed a Committee to arrange business for the action of the Association.

The Pastor and Deacons of Philadelphia Church were appointed a committee on religious services during the meeting.

Bro. G. W. Blount gave notice that he would offer an amendment to Article 1st, of the Constitution.

Bro. Daniel Wester gave notice that he would move to have the Articles of Faith of this Association printed in the minutes.

The Committee on Rock Spring Church reported, recommending its admission into this body. Report received and

adopted, and the moderator extended the right hand of fellowship to its delegate, bro. A. J. Underhill.

Prayer by Elder N. A. Purefoy.

Adjourned until 10 o'clock to-morrow.

OCTOBER 2,—10 o'clock, A. M.

Prayer by Elder Purefoy.

Gardner's Church reported by letter, and petitioned for next Association.

Sharon Church reported by letter and represented by Elder L. C. Perkinson and D'Arcy P. Hicks.

A letter from the Church at Tarboro was received, asking for admission into this Association: represented by Elder T. R. Owen and J. L. Battle.

The Articles of Faith accompanying the petition being read, on motion of Elder C. T. Bailey, the church was received, and the right hand of fellowship extended by the Moderator to Elder Owen.

A letter was received from the Church at Greenville, N. C., petitioning for membership. Elders Newell, Bailey and Purefoy were appointed a committee to report on said church.

Bro. W. H. Avera was recognized as a messenger from Raleigh Association and accepted a seat.

The Committee on the Church at Greenville, reported for the admission of that church. Report received and adopted.

The Committee on the Order of Business reported as follows:

1st. Read the Constitution and Rules of Decorum.
2nd. Read the report on Foreign Missions.
3rd. Read the report on Home Missions.
4th. Read the report on Ministerial Education.
5th. Read the report on Periodicals.

6th. Read the report on Sunday Schools.
7th. Appoint a Committee to select Ministers to preach stated sermons.
8th. Appoint a Committee to nominate Standing Committees.
9th. Select place and time of next Association.
10th. Printing Minutes.
11th. Report of Finance Committee.
12th. Treasurer's Report.
13th. Unfinished Business.
14th. Miscellaneous Business.
15th. Report of Committee on stated Sermons.
16th. Report of Committee on Standing Committees.
17th. Appoint Delegates to the Baptist State Convention.
18th. Resolutions.
19th. Moderator's Report as Historian.

Respectfully submitted,

O. C. STALLINGS,
G. W. BLOUNT, } Com.
W. C. LANKFORD,

Report adopted.

Bro. G. W. Blount offered the following as a substitute for Article 1st of the Constitution:

This Association shall be composed of the regular Ordained Ministers and Pastors laboring within its bounds, and Delegates chosen by the Churches; such Delegates producing letters from their respective churches as their credentials.

Adopted.

Constitution and Rules of Decorum were read.

The following report on Foreign Missions was read by Elder G. W. Newell:

REPORT ON FOREIGN MISSIONS.

Dear Brethren:—Your body, at its last session, adopted resolutions appointing Committees to procure specific information which, by enabling us to act more intelligently, might, it was hoped, lead to practical results. And the report of these Committees if laid before you will, it is expected, take to a considerable extent the place of this report. It is gratifying to know that the Foreign Mission work continues to be prosecuted with zeal. The demands for it are constantly becoming more apparent. Providence has opened field after field to our Missionaries till now there are many millions of heathen to

whom it is possible to preach the blessed Gospel. The Board is limited only by the amount of the contributions of the churches in sending both the printed and the preached Gospel to them.

Southern Baptists have had cause of mutual congratulation during the past year, in the fact that although the Board feared a considerable debt was about to accumulate against it last Spring, yet the appeal of Bro. Tupper (our Cor. Sec.) was so promptly met by the churches that he appeared before the Southern Baptist Convention at Jefferson, Texas, in May last, able to report this Board free of debt. The Convention then directed him for the time to come to pay the current expenses of the Board (salaries of Missionaries, &c.) quarterly. And the fact that such instructions were given calls for our careful consideration. We do not doubt the wisdom of these instructions—which were intended to prevent the possibility of a debt—but, if we would enable him to carry them out, we should take some steps towards assisting him to do so. Cannot some plan be devised for quarterly collections? If so the amounts thus collected could be forwarded to the Board at once; and Bro. Tupper's receipts reported to us, instead of cash, at our next meeting.

A fact to be lamented is that several of our churches, and indeed a large majority of them, are doing nothing for Foreigh Missions, and are thus practically Anti-Missionary, while nominally, but in theory only, they favor this cause. Of the twenty-nine white, and two colored, churches constituting this Association, only seven contributed last year to Home Missions; only seven to Ministerial Education; and only five to Foreign Missions; while only thirteen, or less than half of the whole number, contributed to any other object than the Minute Fund.

"My Brethren, these things out not so to be." It is true that a few of our churches are weak, and a few of them without pastors, yet there seems to be a fault somewhere in the matter—perhaps it is with the ministers, or perhaps with the churches, or quite as likely with all of us. We shall do well to take steps at this meeting towards enlisting every one of our churches in this cause. And if not more than a dollar should be reported from a church this at least would give them and us to feel that we were working together in this great department of christian duty.

Recpectfully submitted,

G. W. NEWELL, Com.

This report was received, discussed by Elder C. T. Bailey, and adopted.

The Moderator, Elders Bailey and Purefoy, were appointed a committee to enforce the resolutions appended to the report on Foreign Missions of last session of this Association.

Elder James A. Pitchford read the following report on Home Missions:

REPORT ON HOME MISSIONS.

Before we proceed to discuss the merits of our subject, it may be advisable to ask ourselves the important question: are we missionary Baptists? 'Tis true, that we call ourselves by that name; but there is sometimes quite a difference between practice and profession. We profess to believe that the spirit of missions is the spirit of Christ, from the fact that our Savior himself was a missionary—one sent of God the Father. John 3:17 and 7:16. We likewise believe that "if any man have not the Spirit of Christ, he is none of his." Romans 8th and 9th. After silently assenting to the truth of the above proposition, allow the writer to ask you (individually) to what extent have you this year proved your faith by your works, in making sacrifices of either time, labor or money to send the Gospel to others? If you have only made a sacrifice of your *breath* in proving your faith, please forgive me for calling your attention to Matthew 15:8, and Mark 7:6. If we believe that the Gospel preached by Missionary Baptists is the Gospel of Christ, then we are in some measure responsible for the fate of those who preach another Gospel, provided, of course, we take no steps to prevent it. Gal. 1:8—9. But how, asks one, can this be done? We reply first, by untying the hands of the laborers already in the field, and then requiring and demanding of them that they preach the Gospel in season and out of season, without a man-fearing or man-pleasing disposition. Second, by fitting and preparing those already called of God, for fields of labor, usefulness, privation, and sometimes almost starvation—be it said to our shame, as Baptists. Third, by praying the "Lord of the harvest," that he would send more laborers into the harvest, and by giving them a living after they get there. 1st Cor. 9—14. Fourth, by considering the individual and personal responsibility resting upon each one who (in this respect as well as in others) "knoweth his duty and doeth it not. Luke 12:47. May the Lord help us all so to live that the blood of those who are daily perishing for the lack of spiritual knowledge, be not required at our hands.

JAMES A. PITCHFORD.

This report was received and discussed by Elders Pitchford, Fulford, Bailey and Newell. During the discussion the Association adjourned for one hour.

AFTERNOON SESSION.

The Church at Cypress Chapel reported by letter and bro. J. C. Moore.

Brethren R. D. Rice and W. R. Carter obtained leave of absence.

Preaching was announced at the stand by Elder R. T. Vann.

Elder Willcox preached from the stand in the morning from 2d Peter, 3d ch: 14.

Resumed discussion on State Missions by Elders Wingate, and Pitchford.

Elder Bailey offered the following resolution in regard to State Missions:

Resolved 1*st.* That we truly sympathize with our colored brethren within the bounds of this Association in their efforts to preach the Gospel of Christ, to build up churches in their midst, and to educate their ministers.

Resolved 2*nd.* That we tender them our Christian countenance and co-operation in all their efforts.

Resolved 3*d.* That we advise the brethren of our churches and our pastors, to visit these churches in their meetings, and preach for them, and aid them in their efforts to do as Christ has commanded his people.

Resolved 4*th.* We tender them pecuniary aid in carrying out the objects specified in these resolutions.

Discussed by Bro. Dement, the Moderator, Elder Pitchford, Bro. Avera, and Elders Bailey and Purefoy.

These brethren warmly and earnestly urged the churches to take a lively interest in instructing and rendering such other services as the colored churches in this Association, and also those in our community, desire.

Resolutions adopted.

Bro. C. M. Cooke offered the following resolution:

Resolved, That a committee composed of Elders G. W. Newell, T. C. Bailey, and bro. G. W. Blount, be appointed to consider the propriety of engaging a missionary to labor within the bounds of this Association. Committee to report to-morrow at 10 o'clock.

Adopted.

Elder Pitchford offered the following resolution:

Resolved, That every church at which this Association shall hereafter hold its sessions, be requested to prepare and celebrate the Lord's Supper at some time during the session.

Opposed by Elders Purefoy and Perkinson, and Bro. Wester.

Advocated by Elders Newell and Pitchford.

Resolution not adopted.

The following report on Ministerial Education was read by the Clerk:

REPORT ON MINISTERIAL EDUCATION.

Dear Brethren:—To succeed in any profession or avocation, those engaged in it must be thoroughly educated for that particular work, and so apply themselves to its study in the years of early manhood that they may have a fund of knowledge upon which to draw during a lifetime.

Should a man who has been reared in the counting room, purchase saddle bags and a stock of medicine and start into the country for the purpose of healing diseases without any previous knowledge of the profession, he would soon be classed as a charlatan.

If a farmer boy should forsake his fields, and without years of toil and study present himself at the forum to plead the cause of the guilty or the innocent, he would find that either party would doubt his capacity, and failure would drive him from the contest with learning. Equally so is it with preaching the gospel, and more so now than in any former age. With each generation the world is advancing in knowledge. The pulpit must advance with it. How futile would be the efforts of an ignorant minister in attempting to eradicate the preconceived false ideas and doctrines of an enlightened disbeliever! How can a minister expound the Scriptures unless he has a thorough knowledge of them, and how can he obtain this knowledge without an education?

How can he teach others unless he has been taught? But some may say, "If a man is 'called' to preach, he can preach;" forgetting the fact that the day of inspiration has passed. If men are "called," (and none but those should preach) that does not nullify the importance of educational preparation. The *manner* of presenting the Gospel to sinners is not embraced in the call: it devolves entirely upon the man. To such a degree do many young men feel the importance of mental training, after having experienced the call, that they make every effort to obtain an education. There are now about five young men at Wake Forest College endeavoring to obtain an education with a view to preaching the Gospel. Some of them are without means. Such facts call loudly for our aid. Our means may not be appropriated to a better cause for the ad-

vancement of the Father's Kingdom. This Association has nothing to regret in having aided one young brother at Wake Forest College. Let us continue in good works.

Respectfully submitted,

W. C. LANKFORD.

This report was received, and after remarks by Dr. Wingate, it was adopted.

A discussion was engaged in by Elders Fulford, Pitchford, Perkinson and the Moderator, in regard to supporting a beneficiary at Wake Forest College.

Brother C. M. Cooke offered the following resolution:

Resolved, That this Association will provide for the support of one theological student at Wake Forest College. That a committee of five be appointed by the Moderator, who shall hear applicants for the position, and shall select one for the place.

Adopted.

Adjourned with prayer by Elder Pitchford.

SATURDAY MORNING, 10 o'clock.

On motion of Bro. Wester, the blank books and former minutes of the Association, in the hands of the Moderator, were transferred to the Clerk to be by him transcribed, this body to compensate him for his labors.

The Moderator made a partial report as Historian.

On motion of Elder Bailey, the time and place of next Association was taken up.

The Church at Reedy Creek, Warren County, was unanimously selected; on Thursday before the 1st Sunday in October, 1875.

The Moderator announced the following brethren as a Committee on Beneficiary: Elders G. W. Newell, N. A. Purefoy, C. T. Bailey, G. M. Duke and J. A. Pitchford.

Report on Home Missions adopted.

Preaching at the stand by Elder Pitchford.

The Committee on Missionary work, in this Association, reported as follows:

We recommend that a committee of three be appointed to seek and employ a preacher for missionary labor within the bounds of this Association; said committee to fix the amount of his salary and his field of labor. And further, that the delegates here present give pledges for the year to come, or otherwise indicate what contributions may be expected from them.

Brother Cooke offered the following amendment:

Resolved, That we recommend to the churches composing this Association, that an annual contribution of ten cents from every member of the church be made and sent up to this Association for the support of a missionary within the bounds of this Association.

Bro. Avera opposed limiting the sum to ten cents, stating that many brethren would give more. He believed in direct appeals.

Bro. Cooke supported the amendment.

It was further discussed by Elders Newell, Perkinson and Duke.

The amendment was rejected.

The report was adopted.

Bro. Wester offered the following:

Resolved, That the Articles of Faith of Tar River Association be printed in the minutes.

Adopted.

Bro. Cooke read the following report on Periodicals:

REPORT ON PERIODICALS.

The *Biblical Recorder* is the organ of the Baptists in North Carolina. It is worthy of their patronage. It is the duty of every Baptist in the State who is able to do so, to take the *Recorder*.

Report received and adopted.

Report on Sunday Schools called for without response.

Elder Bailey moved that a Committee of two be appointed on Sunday Schools to collect statistics and aid in establishing Sunday Schools; and to attend to general Sunday School business.

Adopted.

Elders Bailey and Purefoy were appointed said Committee.

The Moderator appointed brethren G. W. Blount, the Clerk and John Watson to select Ministers to preach stated Sermons at the next Association.

Brethren H. Harris, Dr. Meadows and J. S. Smith obtained leave of absence.

The Association repaired to the stand to hear the Denominational Sermon by Elder N. A. Purefoy. Text: 2d Tim. 4th chapter, 2d verse. "Preach the word."

AFTERNOON SESSION.

The Moderator appointed Brethren Cooke and Blount to nominate Standing Committees:

The following pledges were made by the churches named for Beneficiary and Missionary:

Antioch, $5 each; Bear Swamp, $5, paid for missionary; Brown's, $10 for each; Conoconary, $5 each; Cypress Chapel, $2,50 each; Henderson, $5 each; Hickory Chapel, $1 each; Louisburg, $10 each; Maple Spring, $10 each; Mt. Olivet, $1 each; Peach Tree, $5 each; Z. Hinton, (Pleasant Grove) $1 each; Poplar Spring, $5 each; Red Bud, $1 each; Reedy Creek, $5 each; Sharon, $10 each; Warrenton, $10 each; Tarboro', $2,50 each; Shiloh, $6 missionary. Other churches promised a collection.

Brethren G. W. Blount, C. M. Cooke and John Watson were appointed a Committee on Missionary work.

The Clerk was ordered to have fifteen hundred copies of minutes printed.

Elder Bailey offered the following resolution, which was heartily adopted:

Resolved, That the thanks of this body are due the members of this church and the citizens of this community for their kind interest and hospitality to us during our session, and are herein cordially tendered.

The Treasurer made the following report:

Received of Financial Committee at Wilson, N. C., Oct. 2d, 1873:	
For Foreign Missions	$23 27
For Home Missions	21 37
For Education (Ministerial)	31 42
For Minute Fund	64 65
Total	$150 71
DISBURSEMENTS:	
Paid to John G. Williams, for Foreign Missions (Oct. 15, 1873,)	$33 27
Paid to John G. Williams, for Home Missions	21 37
Paid to John G. Williams, for Education	31 42
Daily News Company, for printing minutes	37 00
Express and Postage	4 00
Church Letter Blanks	1 50
Clerk's fee	10 00
Total	$138 56
Total received	$150 71
Total disbursed	138 66
Remaining in Treasury	$ 12 05

Respectfully submitted, W. C. LANKFORD, *Treasurer.*

Report received and adopted.

The Committee on Finance reported as follows:

The amount received by us from the churches composing this Association has been paid over to the Treasurer, and was given to the objects stated below, as follows:

Minute Fund	$ 68 53
Education	37 20
Home Missions	62 20
Foreign Missions	44 39
Total	$212 32

Respectfully submitted,

M. C. DUKE, }
JNO. WATSON, } Com.

The Clerk was instructed to procure one hundred copies Church Letter blanks and distribute to the Churches.

The following brethren were appointed Delegates to the

Baptist State Convention: Elders T. R. Owen, N. A. Purefoy, L. C. Perkinson, G. W. Newell, C. T. Bailey, R. T. Vann, W. J. Fulford, J. A. Pitchford, Brethren C. M. Cooke, G. W. Blount, Dr. T. J. Pitchford, John Watson, E. P. Powell, J. T. Lawrence, Daniel Wester, W. E. Bowers, Dr. J. C. Fowler, J. V. Bunting and J. A. Carter.

The Committee to nominate Standing Committees reported as follows:

To write on Foreign Missions, Elder T. R. Owen.
To write on Home Missions, Elder C. T. Bailey.
To write on Ministerial Education, Elder G. M. Duke.
To write on Periodicals, James Murray.
To write on Sunday Schools, W. H. Avera.

Respectfully submitted,

C. M. COOKE, }
G. W. BLOUNT, } Com.

Adopted.

The Committee appointed to select Ministers to preach stated Sermons at next Association, reported as follows:

Introductory Sermon, Elder Thos. Willcox; Alternate—M. R. Pinnell.
Denominational Sermon, Elder T. R. Owen; Alternate—G. W. Newell.
Conventional Sermon, Elder G. M. Duke; Alternate—W. J. Fulford.

Respectfully submitted,

G. W. BLOUNT, }
JNO. WATSON, } Com.
W. C. LANKFORD, }

Adopted.

Prayer by Elder T. R. Owen.

Adjourned to meet at Reedy Creek, Warren County, on Thursday before the first Sunday in October, 1875.

THOS. J. PITCHFORD, MODERATOR.
W. C. LANKFORD, Clerk.

Elder Fulford occupied the stand Saturday evening.

Dr. W. M. Wingate preached Sunday morning.

A collection was taken for the Baptist State Convention, amounting to $22.50.

Elder T. R. Owen preached Sunday evening from the pulpit and P. H. Pinnell from the stand.

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	PASTOR & HIS POST OFFICE.	CLERK AND HIS POST OFFICE.	Sabbath of Preachi'g	Addit'ns.			Dimin't'ns			White Males.	White Females.	Total Whites.	Colored.	Total.
					Baptism.	Letter.	Restoration.	Letter.	Exclusion.	Death.					
Antioch, ...	Halifax,...	J. A. Pitchford, Warrenton,	H. A. Sledge,.....	1st,	6	..	1	...	1	..	21	64	85	3	88
Bear Swamp,..	Halifax,...	N. A. Purefoy, Warrenton,	J. H. Connell,.....	4th,	3	..	..	....	....	....	....	....	26	29	55
Brown's.....	Warren,...	N. A. Purefoy, Warrenton,	John Watson, Warrenton,.	2nd,	6	1	..	18	...	3	15	51	66	139	205
Conoconary,...	Halifax,...	T. R. Owen, Tarboro',....	E. P. Powell,.....	3rd,	...	1	..	2	...	2	6	29	35	...	35
Cypress Chapel,	Franklin,..	T. Willcox, Brinkleyville,.	J. C. Moore, Louisburg,...	3rd,	6	..	..	5	2	..	11	22	33	15	48
Enon,.....	Not rep'ted	.....	.....	....	....	....	....	....	....	....	....	....	....	....	....
Gardner's.....	Warren,...	N. A. Purefoy, Warrenton,	T. M. Egerton, Littleton,.	1st,	...	8	..	142	6	..	19	60	79	...	79
Haywood's.....	Franklin...	E. F. Beachum,.....	George W. Macon,.....	....	7	3	..	5	4	..	....	....	..	...	92
Henderson,....	Granville,..	W. T. Brooks, Forestville,.	J. H. Dunn, Henderson,...	4th,	5	5	..	....	....	..	....	....	23	2	25
Hickory Chapel	Nash,... ..	G. M. Duke, Battleboro',..	L. M. Conyers, Battleboro',	1st,	3	1	1	...	1	..	17	19	36	...	36
Louisburg,.....	Franklin,..	G. W. Newell, Louisburg,.	W. H. Spencer, Louisburg,	1st3d	...	..	..	7	...	..	7	12	19	...	19
Maple Spring..	Franklin,..	G. W. Newell, Louisburg,.	Dr. W. C. Lankford, "	4th,	16	4	1	11	1	2	44	89	133	28	161
Mt. Olivet, ...	Franklin,..	E. F. Beachum, Franklinton	F. Tharington, Franklinton	3rd,	9	3	..	4	2	..	19	38	57	1	58
Mt. Zion,.....	Franklin,..	T. Willcox, Brinkleyville,.	A. J. Carr, Laurel,.....	1st,	...	..	..	...	3	..	17	55	72	...	72
New Bethel,....	Warren,...	M. R. Pinnell, Louisburg,.	E. W. Green, Centreville,.	1st,	29	9	..	...	...	..	24	26	50	...	50
New Hope,.....	Wilson,....	Thos. Eatman, Wilson.....	J. W. Rice, Wilson,.....	2nd,	...	..	..	...	...	..	7	2	9	...	9
Peach Tree....	Nash,.....	Wm. J. Fulford, Nashville,	W. H. Gay, Louisburg, ..	2d'4h	59	2	2	2	5	2	97	200	297	47	344
Philadelphia,...	Nash,... ..	G. M. Duke, Battleboro',..	J. V. Bunting. Hilliardston	4th,	5	1	..	1	2	..	22	55	77	2	79
Pleasant Grove.	Nash,.....	G. M. Duke, Battleboro',..	N. W. Bodie, Nashville,...	3rd,	3	..	3	1	10	..	....	....	109	12	121
Poplar Spring,.	Franklin,..	W. C. Nowell,,.....	J. H. Cheves,.....	2nd,	1	1	2	39	3	1	43	142	185	37	222
Red Bud,... ..	Franklin,..	G. M. Duke, Whitaker's,..	Sam'l Harper, Castalia,....	2nd,	14	1	..	4	7	..	59	115	174	8	182

Red Oak,.....	Nash,.....	J. G. Barkley, Hilliardston	J. R. Barkley, Hilliardston	.....	...	..	..	...	...	1	19	47	66	...	66
Reedy Creek,..	Warren,...	J. A. Pitchford, Warrenton	Dr. Thos. J. Pitchford,....	2nd,	25	2	..	13	38	3	45	87	132	22	152
Rock Spring,..	Franklin,..	M. R. Pinnell, Louisburg,..	J. H. Oden,.....	4th,	24	22	..	...	...	..	23	23	46	...	46
Samaria,.....	Nash,. ...	A. J. Nowell, Stanhope,...	Wesley Privett, Stanhope,.	1st,	15	2	..	...	1	..	25	47	72	2	74
Sandy Creek,..	Franklin,..	N. A. Purefoy, Warrenton,.	N. Davis, Louisburg,.....	3rd,	6	...	..	2	3	..	...	....	153	3	156
Sharon,.....	Warren,...	C. T. Bailey, Warrenton,..	W. R. Coleman, Warrenton	3rd,	20	..	2	23	3	1	46	92	138	20	158
Tarboro',.....	Edgecombe	T. R. Owen, Tarboro',....	J. A. Williamson, Tarboro'	2nd,	...	..	..	...	...	..	9	8	17	...	17
Warrenton,....	Warren,...	C. T. Bailey, Warrenton,..	J. W. Purefoy, Warrenton,	1'2'4,	39	4	2	1	...	2	42	70	112	...	112
Wilson,.....	Wilson,....	T. R. Owen, Tarboro',. ...	G. W. Blount, Wilson,....	.....	1	4	..	4	....	..	14	15	29	...	29
Zion,.....	Halifax,...	R. T. Vann, Scotland Neck	J. T. Lawrence, Scotland N'k	eve'y	3	4	..	...	3	..	...	...	...	...	34
Greenville,....	Pitt,.....	Q. T. Simpson, Greenville,.	Louis Lawrence, Greenville	1st2d	4	..	..	...	2	..	13	52	65	...	65
Hawkin's Chapel	Granville,.	Jeff. Burwell, Kittrell's,...	Geo. Pugh, Kittrell's,.....	3rd,	10	..	..	...	4	1	...	...	....	43	43
Shiloh,.....	Granville, .	Braxton Hunt, Kittrell's...	Handy Crudup, Kittrell's..	.....	30	..	..	2	...	4	...	...	....	240	240
				Total,...	349	78	14	286	101	22	664	1420	2395	653	3072

FINANCIAL TABLE.

CHURCHES.	CONTRIBUTIONS DURING THE YEAR.							PRESENT CONTRIBUTIONS.				Total.
	State Missions.	Foreign Missions.	Education Board.	Wake Forest College.	Pastor's Salary.	Church Expenses.	Other Objects.	State Missions.	Foreign Missions.	Education Board.	Minute Fund.	
Antioch,											$ 1 85	
Bear Swamp,											2 00	
Brown's,	$ 2 00	$ 2 00	$ 2 00		$ 100 00	$ 125 38					3 00	
Conoconary,											3 00	
Cypress Chapel,											1 00	
Enon, not represented,												
Gardner's,					100 00		$ 5 00				2 00	
Haywood's,											2 50	
Henderson,								$20 00			3 00	
Hickory Chapel,								2 85			1 50	
Louisburg,								20 00			2 00	
Maple Spring,					150 00		10 00	8 00	$ 7 00	$ 8 15	3 00	$ 26 15
Mt. Olivet,											2 00	
Mt. Zion,				$ 10 00	44 00						1 50	
New Bethel,						100 00					2 50	102 50
New Hope,											1 00	
Peach Tree,		70			200 00	5 00					2 00	207 70
Philadelphia,											2 50	2 50
Pleasant Grove,								2 25			2 00	
Poplar Spring,								10 00	13 25		2 00	
Red Bud,											1 65	

Red Oak,											1 00	
Reedy Creek,								8 46			3 00	
Rock Spring,											2 00	
Samaria,											1 50	
Sandy Creek,											2 50	
Sharon,			10 00				10 55	5 55			3 00	
Tarboro',								5 00	5 00		2 00	
Warrenton,				250 00	600 00	450 00	20 76				3 00	
Wilson,								10 00	5 00	10 00	2 00	27 00
Zion,											1 50	
Greenville,											2 00	
Hawkin's Chapel,											1 50	
Shiloh,											3 00	

SABBATH SCHOOL STATISTICS.

CHURCHES.	SUPERINTENDENT AND HIS POST OFFICE.	Officers & Teachers.	Average attendance.	Scholars.	Average attendance.	Conversions.	Volumes in Library.	No. of Kind Words taken	No. of Baptist Teacher taken.	Contributions for the year.		No. months School kept open.
										S. S. Board.	Total.	
Antioch,	W. F. Doles,	12	..	36	..	..	92	20	....	.....	.....	....
Bear Swamp,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Brown's,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Conoconary,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Cypress Chapel,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Enon,	Not Represented,	..	..	.....	..	..	....	....	....	.....	.....	....
Gardner's,	John H. Nicholson, Macon Depot,	14	7	35	20	5	55	....	....	.....	.....	7
Haywood's,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Henderson,	School in operation,	..	..	...	..	..	...	....	....	.....	.....	....
Hickory Chapel,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Lou'sburg,	.....	6	..	27	..	..	....	....	....	.....	.....	....
Maple Spring,	Dr. W. C. Lankford, Louisburg,	8	6	40	20	7	100	....	....	.....	.....	8
Mt. Olivet,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Mt. Zion,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
New Bethel,	E. Green, Centreville,	7	4	80	40	26	....	....	6	.....	.....	6
New Hope,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Peach Tree,	S. Gay and G. Rice, Louisburg, (2 Schools,)	18	..	100	70	..	....	....	....	.....	.....	12
Philadelphia,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Pleasant Grove,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Poplar Spring,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....
Red Bud,	No Statistics,	..	..	....	..	..	....	....	....	.....	.....	....

Red Oak,	No Statistics,												
Reedy Creek,	No Statistics,												
Rock Spring,	No Statistics,												
Samaria,	No Statistics,												
Sandy Creek,	J. H. Gupton, Louisburg,	10		72									
Sharon,	No Statistics,												
Tarboro',	J. A. Williamson, Tarboro',			20									
Warrenton,	L. A. Williams, Warrenton,	16	12	80	65	24	100	20		$10 00	$10 00	12	
Wilson,					40								
Zion,		8		45									
Greenville,	Q. T. Simpson, Greenville,	12		64		4	500					12	
Hawkin's Chapel,	No Statistics,												
Shiloh,	No Statistics,												

ARTICLES OF FAITH OF TAR RIVER BAPTIST ASSOCIATION.

1st. We believe in "God that made the world and all things therein, seeing that he is Lord of heaven and earth," and that "there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one."—Acts 17:24; 1st John 5:7.

2nd. We believe that "in the beginning was the Word, and the Word was with God, and the Word was God," "and the Word was made flesh and dwelt among us."—John 1:1-14.

3rd. We believe that in the beginning God created the heavens and the earth, and that "God created man in his own image," "and God saw every thing that he had made, and behold it was very good."—Gen. 1:27-31.

4th. We believe that "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned," and are "dead in tresspasses and sins."—Romans 5:12; Ephesians 2:1.

5th. We believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction and righteousness; that the Man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3;16-19.

6th. We believe that "the Son of Man is come to seek and to save that which was lost," "and not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Luke 19:10; Romans 5:11.

7th. We believe that "God now commandeth all men everywhere to repent," and "he that believeth and is baptized, shall be saved, and he that believeth not shall be damned."—Acts 17:30; Mark 16:16.

8th. We believe in "one Lord, one faith and one baptism," and "therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Eph. 4:5; Romans 6:4.

9th. We believe that "the Holy Spirit reproves the world of sin, and of righteousness, and of judgment," and "hath quickened us together with Christ."—John 16:8; Eph. 2:5.

10th. We believe that "by grace are ye saved through faith and that not of yourselves, it is the gift of God, not of works, least any man should boast."—Eph. 2:8-9.

11th. We believe in the doctrine of election, "for God hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," "because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."—Eph. 1:3-4; 2nd Thes. 2:13.

12th. We believe that we "are justified by faith" that works by love."—Romans 5:1.

13th. We believe in the perseverance of saints in grace, "because," (saith the Lord,) "I live ye shall live also." "For we are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—John 14:19; 1st Peter 1:5.

14th. We believe that "there shall be a resurrection of the dead, both of the just and the unjust, and shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."—Acts 24:15; John 3:25.

CONSTITUTION.

1. This Association shall be composed of the regular Ordained Ministers and Pastors laboring within its bounds; and delegates chosen by the churches; such delegates producing letters from their respective churches as their credentials.

2. In the letters from the different churches shall be expressed their number in fellowship, those baptized, received by letter, dismissed, ex-communicated, and dead, since the last Association.

3. Members thus chosen and convened shall be denominated the TAR RIVER BAPTIST ASSOCIATION, who shall have no power to lord it over God's heritage; nor shall they have any ecclesiastical power over the churches; nor shall they infringe on any of the internal rights of any of the churches of this union.

4. The Association, when convened, shall have a Moderator and a Clerk, who shall be chosen by the suffrages of the members present.

5. Other churches may be admitted into this union, who shall petition by letter and delegates; and, upon examination, if found orthodox or orderly, shall be received, by the Moderator giving the delegates the right hand of fellowship.

6. Any church in this union shall be entitled to a representation in the Association, but shall not send more than three members from each church.

7. Every motion made and seconded shall be left to the discretion of the Association whether it shall be debated or not.

8. The Association shall endeavor to furnish the churches with the Minutes. The best method for effecting this purpose shall be left to the discretion of the same.

9. We think it absolutely necessary to have an Association Fund, for defraying the expenses of the same. For raising and supporting the same sum, we think it the duty of each church in this union to contribute, voluntarily, such sums as they may think proper, and send it by the hands of their delegates to the Association, who shall be accountable to the same for all moneys received and paid, according to the direction of the Association.

10. The Minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk, before the Association rises.

11. The Association shall have power to enquire into the cause why the churches do not, at any time of its sittings, represent themselves.

12. The Association shall have power to withdraw from any church in this union, which may violate the rules of the same, or deviate from the orthodox principles of religion.

13. The Association shall have power to invite all visiting brethren in the ministry from other churches or associations, who they esteem of good moral character, and of the same saith and order, to sit with her in counsel.

14. This Association shall not have power to exercise any authority over the private sentiments of individual brethren or churches, respecting the various institutions of the day, purporting to have for their object the spreading of the gospel and the diffusion of useful knowledge.

15. The Association shall have power to adjourn, to any future time or place, they may think most convenient to the churches.

16. This Constitution shall be subject to alteration, when a majority of this Association think proper.

RULES OF DECORUM.

Believing it to be our indispensable duty to enter into certain rules and regulations in conducting the business of this Association, we adopt the following, viz:

1. The Association shall be opened and closed by prayer.
2. Not more than one person shall speak at a time, who shall rise from his seat and address the Moderator by the appellation of brother.
3. The person thus speaking shall not be interrupted until he is done, unless he breaks the rules of this decorum.
4. The person speaking shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, but shall fairly state the case so as to convey his ideas.
5. No brother shall abruptly break off or absent himself from the Association without obtaining liberty.
6. No person shall speak more than twice on the same subject without obtaining liberty from the Association.
7. No person shall be at liberty to whisper in the time that a brother is making a speech.
8. The Moderator shall not interrupt any member, or prohibit his speaking, until he gives his ideas on the subject, unless he violates the rules of this decorum.
9. The names of the several members shall be enrolled by the Clerk, and called over as often as the Association requires.
10. The Moderator may be entitled to give his ideas on any subject before putting it to a vote, but not entitled to a vote only in case of a tie.
11. Any member who shall, knowingly, break any of these rules, shall be reproved by the body as they may think proper.

MINUTES

OF THE

Tar River Baptist Association,

1875.

Forty-Fifth Annual Session.

MINUTES

OF THE

FORTY-FIFTH ANNUAL SESSION

OF THE

Tar River Baptist Association,

HELD WITH

Reedy Creek Church, Warren County, N. C.

Sept. 30, and Oct. 1, 2, 1875.

Dr. THOS. J. PITCHFORD, of Warren, Moderator.
Dr. W. C. LANKFORD, of Franklin, Clerk and Treasurer.

RALEIGH:
EDWARDS, BROUGHTON & CO., PRINTERS & BINDERS,
1875.

ORDAINED MINISTERS.

Elder	C. T. Bailey,	Warrenton,	North	Carolina.
"	J. G. Barkley,	Battleboro',	"	"
"	W. A. Barrett,	Franklinton,	"	"
"	E. F. Beacham,	"	"	"
"	G. M. Duke,	Castalia,	"	"
"	Wm. J. Fulford,	Nashville,	"	"
"	Malcus Freeman,	Louisburg,	"	"
"	G. W. Newell,	"	"	"
"	W. C. Nowell,	Earpsboro',	"	"
"	A. J. Nowell,	Wakefield,	"	"
"	Walter Miln,	Henderson,	"	"
"	L. C. Perkinson,	Warrenton,	"	"
"	N. A. Purefoy,	"	"	"
"	J. A. Pitchford,	"	"	"
"	M. R. Pinnell,	Louisburg	"	"
"	P. H. Pinnell,	"	"	"
"	T. R. Owen,	Tarboro',	"	"
"	T. J. Rooke,	Scotland Neck,	"	"
"	C. E. Taylor.	W. F. College,	"	"
"	R. C. Sanderlin,	Franklinton,	"	"
"	Thos. Willcox,	Brinkleyville,	"	"
"	W. T. Walters,	W. F. College,	"	"
"	Jeff. Burwell, col.,	Kittrells,	"	"
"	Braxton Hunt, "	"	"	"

LICENTIATES.

Daniel Wester,	Louisburg,	North Carolina.

PROCEEDINGS.

REEDY CREEK BAPTIST CHURCH,
Warren Co., N. C., Sept. 30th, 1875.

The Tar River Baptist Association met to-day with this Church, in its Forty-fifth Annual Session.

The Introductory Sermon was preached to a large audience by Elder T. J. Rooke, of Scotland Neck, from Matt. 16 : 24: "If any man will come after me, let him deny himself, and take up his cross, and follow me."

After an intermission for refreshments, the Association convened and was called to order by the Moderator, Dr. T. J. Pitchford.

Prayer was offered by Elder C. T. Bailey.

Brethren M. C. Duke and W. D. Coppedge were appointed a Committee on Finance, and Elder J. A. Pitchford Reading Clerk.

The roll of Churches being called, the following answered by letter and delegates:

1. *Antioch.*—D. T. Cook, Wm. Dickens, H. A. Sledge.
2. *Bear Swamp.*—W. E. Bowers, A. G. Willcox, S. C. Shearin.
3. *Brown's.*—Elder N. A. Purefoy, J. W. Allen, John Watson.
4. *Conoconary.*—J. R. Pope, Dr. O. C. Stallings, E. P. Powell.
5. *Cypress Chapel.*—A. Stallings, A. Sledge, W. J. Wilder.
6. *Corinth.*—P. J. Dement, T. S. Carroll, P. H. Pinnell.
7. *Gardner's.*—W. D. Jones, B. P. Davis, Matthew Duke.
8. *Greenville.*—Not represented.
9. *Henderson.*—Harvel Harris, F. M. Meadows, J. S. Meadows.
10. *Hickory Chapel.*—W. O. Dunn, B. F. Drake, H. B. S. Pitt.
11. *Louisburg.*—W. B. Beacham, A. D. Green, W. H. Spencer.
12. *Littleton.*—
13. *Maple Spring.*—W. D. Coppedge, C. J. Egerton, Dr. W. C. Lankford.
14. *Mt. Olivet.*—D. C. Tharrington, James Wilder, Eld. R. C. Sanderling.
15. *Mt. Zion.*—Wm. Cooper, Wiley Askew, John Yarborough.

16. *New Bethel.*—Rufus Dickerson, Rufus Duke.
17. *New Hope.*—Wm. R. Carter, George Thompson.
18. *Peach Tree.*—J. S. Webb, G. Rice, Elder W. J. Fulford.
19. *Philadelphia.*—W. H. Avera, M. S. Griffin, J. C. Bunting.
20. *Pleasant Grove.*—Letter.
21. *Poplar Spring.*—Not represented.
22. *Red Bud.*—A. D. Williams, John Edwards, S. S. Coley.
23. *Red Oak.*—Elder J. G. Barkley, Sam'l Coley, George Coley.
24. Reedy Creek.—Dr. T. J. Pitchford, M. C. Duke, Benj. R. Harris.
25. *Rock Spring.*—R. T. Strickland, A. J. Underhill, J. H. Odom.
26. *Samaria.*—Burtis Cone, Simon Bryant, Joseph H. Murray.
27. *Sandy Creek.*—J. J. Ward, J. G. Swanson, J. J. May.
28. *Sharon.*—Elder L. C. Perkinson, G. W. Nicholson.
29. *Tarboro'.*—Elder T. R. Owen, J. L. Battle, A. Williamson.
30. *Warrenton.*—J. R. Johnson, W. H. Bartlett, Elder C. T. Bailey.
31. *Wilson.*—Letter.
32. *Zion.*—R. R. Owens, W. P. Whitaker, J. T. Lawrence.
33. *Hawkins' Chapel,* (colored.)—Tony Pugh, James Green, Joseph Green.
34. *Shiloh,* (colored.)—Handy Crudup, Aaron Smith, Louis Hawkins.

Ministers present, not delegates: G. W. Newell, T. J. Rooke, E. F. Beacham, Walter Miller and Daniel Wester.

The Churches at Henderson, Maple Spring, Sharon and Gardner's petitioned for the next Association.

The Association was then permanently organized by electing Dr. T. J. Pitchford, Moderator, and Dr. W. C. Lankford, Clerk and Treasurer.

The Moderator, on taking the Chair, reviewed the history of the Baptist denomination, going beyond the Reformation, and descanted upon our principles and practices, and counseled strict adherence to Bible doctrine and principle. Thus, and thus alone, would we continue to prosper.

An invitation was extended to visiting brethren and messengers from other Associations, to take seats with us: Dr. W. M. Crenshaw, from Central Association, A. McDowell, D.D., from Chowan Baptist Female Institute, Elder G. W. Green, State Sunday School Agent and State Mis. Board, Elder C. T. Bailey, editor *Biblical Recorder* and Agent State Education Board, accepted.

A church at Littleton petitioned by letter and delegates

for admission as a member of this Association. The Articles of Faith having been read,

On motion of Elder Purefoy, the Church was received, and the right hand of fellowship extended by the Moderator to its delegate, W. H. Bobbitt.

The Pastor and Deacons of this Church were appointed a Committee on Religious Exercises.

Elders Newell, Bailey and the Clerk were appointed a Committee of Arrangements.

The Constitution and Rules of Decorum were read by the Clerk.

On motion of the Clerk, a Committee on Obituaries was appointed, consisting of Elders T. J. Rooke, N. A. Purefoy and T. R. Owen.

They are to report either at this or the next session of the Association.

On motion of Elder Fulford, it was agreed to meet in the morning at 9½ o'clock for prayer.

Adjourned with prayer by Elder Purefoy.

FRIDAY MORNING, October 1st, 1875.

The Association was called to order by the Moderator, and opened with prayer by Elder G. M. Duke.

The roll of Delegates was called.

The Churches at Cypress Chapel and Haywood's reported by letters and delegates. } name change

The name of the latter church has been changed to Corinth.

The minutes of yesterday were read and approved.

The Committee of Arrangements reported as follows, and report adopted:

1. Read the Constitution and Rules of Decorum.
2. Read the Report on Foreign Missions.
3. Read the Report on State Missions.

4. Appoint Committee to select Ministers to preach stated Sermons.
5. Appoint Committee to nominate Standing Committees.
6. Read the Report on Ministerial Education.
7. Read the Report on Periodicals.
8. Read the Report on Sunday Schools.
9. Select Time and Place of next Association.
10. Printing Minutes.
11. Report of Finance Committee.
12. Treasurer's Report.
13. Unfinished Business—Home Missions.
14. Miscellaneous Business.
15. Report of Committee on stated Sermons.
16. Report of Committee on Standing Committees.
17. Report of Committee on Obituaries.
18. Appoint Delegates to Baptist State Convention.
19. Resolutions.
20. Report of Historian.

Respectfully submitted,

C. T. BAILEY,
G. W. NEWELL,
W. C. LANKFORD,
Committee.

Services at the stand by Elder Barkley. Text, Tim. 4:15.

Report on Foreign Missions called for, but not received, as Elder Owen had not arrived; continued.

Report on State Missions read by Elder C. T. Bailey.

He gave a very encouraging account of State Missions in the western part of the State; but much more could and should be done.

Elder Rooke said he had been employed as Missionary in the eastern section of the State: by our negligence we have not accomplished what we should; there was urgent need of missionary labor throughout our borders and all over the State.

Elder Green stated that there were seven Missionaries employed by the State Missionary Board, at an expense of $1,100.00 per year; and yet, with this small sum, the churches of the State have failed to pay the amount, and the Mission Board has to advance the money; there are a dozen or more county towns in the State where a Baptist

Minister never preaches; and several large counties in which there are only one or two Baptist Ministers.

The subject was further discussed by Elders Newell, Pitchford, Fulford and McDowell and the Clerk.

Elder Perkinson urged that delegates present this matter during the year to each of their churches.

Bro. Wester suggested that each church appoint a Committee to make collections.

Dr. McDowell stated that in his church frequent collections were taken and the members gave cheerfully.

Elder Duke recommended systematic benevolence, and urged the ministry to voluntarily seek destitute places and preach the word. Ministers should meet members in their houses and families and talk this matter, and such contributions as were never before seen would come up.

AFTERNOON.

The Churches at Red Bud and Tarboro' reported by letters and delegates.

Elder Walter Miln was recognized and accepted a seat.

Elder Sandling and delegates of Hawkins' Chapel and Shiloh obtained leave of absence.

Elder McDowell addressed the Association on Female Education, setting forth the advantages of Chowan Female Institute, and stated that it was in a prosperous condition.

Services at the stand by P. H. Pinnell. Text, Luke 6 : 46. "And why call ye me, Lord, Lord, and do not the things which I say?"

The following is the

REPORT ON STATE MISSIONS.

Your Committee on State Missions take pleasure in reporting that the work of this Board has been greatly blessed during the year. The destitute points along the railroads of the State have been supplied as far as in the power of the Board, and we are glad to state that houses of worship have

been built at Morganton and Alexandrianna, and that we hope within a few years to have a regular Baptist Church in every destitute section of North Carolina. We regret to say that the Board is heavily in debt—most of it incurred last year.

Bro. J. B. Richardson, the Corresponding Secretary of the Board, is doing all in his power to accomplish the work assigned him. He is unable to be with us, but has a representative in the person of Rev. G. W. Green.

Respectfully submitted,

C. T. BAILEY.

Report on Home Missions called. No report.

The following were appointed a Committee on Standing Committees: Elders T. R. Owens and Wm. J. Fulford, and Bro. H. Harris.

Brethren Bunting, Spencer and Coppedge were appointed a Committee to nominate Ministers to preach Stated Sermons.

On motion, the Committee on Home Missionary was continued, and the Treasurer to hold in hand all funds for said purpose, subject to the order of the Committee.

The following report on Ministerial Education was written by Elder G. M. Duke, and read by Elder Bailey:

REPORT ON MINISTERIAL EDUCATION.

DEAR BRETHREN: In submtting a report upon the subject of Ministerial Education, there are two extremes to be shunned: First, there are those who seem to contend for a secret and divine revelation made to ministers independent of the revealed word. This class would oppose the education of the ministry upon the ground that it is unnecessary; contending that God secretly reveals what he designs for them to communicate. This cannot be true, because God has not promiscd another revelation. The canon of Scripture is complete, and men are commanded to preach the Word already revealed. Paul commanded Timothy to preach the Word.

Second, there are those who contend that none can preach but those who have a finished education, forgetting that there are diversities of gifts in the church—both the learned and those who are not so well learned. Both are useful in their respective fields of labor.

There is a middle course that seems to be the proper one. First, be sure that the Holy Spirit has called the man, and then inform the mind as much as possible. Education does not make men preachers; it simply enables them to expound the Word of God. We must not lose sight of the great truth that God calls whom He will to labor in His vineyard. That educa-

tion does assist us in preaching is a truth so evident that it need not be argued here.

The Word to be preached being revealed by letters, it is necessary for those that would preach the Word to understand letters; and preaching being teaching, we cannot teach, unless we are ourselves taught. We shall notice some of the objections urged against the present system of educating the Ministry: It is contended that we send young men to college to make Ministers of them. This is not true, because none are received but those who are recognized by the churches as called of God to preach, the desire being to give them an opportunity to prepare for greater usefulness. It is contended by some, that when we educate these young brethren they go to distant States to preach, instead of preaching to those who educated them. That this is to some extent true will not be denied; yet we should remember we are giving to the cause of Christ and not to individuals. We conclude by saying to every young brother who has the Ministry in view, educate yourselves—improve the opportunity the brethren so generously give you.

There are now several young men within our bounds who need our assistance: Therefore, your Committee recommend—

1st. That a Committee on Beneficiaries be continued, either the present one retained or a new one appointed.

2nd. That we recommend to the churches that they make an effort during the year to contribute the full amount of expenses for one student; this amount being for board, books, traveling and incidental expenses, say about $125.00.

Respectfully submitted,

GEO. M. DUKE, Com.

This report was received and discussed by Elder Bailey. The Education Board was doing a great work and was out of debt.

Report adopted.

The following report on Beneficiary was received :

REPORT ON BENEFICIARY.

Dear Brethren: During the year this Committee examined our brother D. T. Cook as to his Christian experience and call to the Ministry; and recommended him to enter upon studies at Wake Forest College, as a Beneficiary of this body.

Bro. Cook accordingly attended the college five months. Towards his expenses $6.35 have been reported to us, and we are informed that $55.50 remain unpaid on board, room-rent and traveling expenses.

At present Bro. Cook is not sure that domestic duties would allow him to continue at school. We would therefore recommend—

1st. That from the funds now in the hands of the Treasurer for Ministe-

rial Education, he be instructed to appropriate the necessary amount to liquidate the liabilities at Wake Forest College due on account of Bro. Cook.

2d. That we recommend to the churches to make an effort to contribute during the year to the Educational Board of the North Carolina Baptist State Convention at least enough to defray the expenses of one beneficiary for one year; leaving it to that Board, after advising with judicious brethren among us, to determine the person to whose assistance the funds shall be applied. Respectfully submitted.

G. W. NEWELL,
N. A. PUREFOY,
C. T. BAILEY,
G. M. DUKE,
J. A. PITCHFORD, } Com.

Elder Pitchford opposed the adoption of this report, thinking the Educational Board should have nothing to do with the Beneficiary.

The report was advocated by Elders Bailey, Newell, Perkinson and Green.

Report adopted.

Brother Spencer moved to reconsider the motion by which the report was adopted. Carried.

On motion, adjourned.

Prayer by Elder Fulford.

SATURDAY MORNING, October 2nd, 1875.

Prayer by Elder Bailey.

Bro. H. Harris was called to the Chair as Moderator, *pro tem.*

Time and Place of next Association taken up.

Henderson was unanimously selected.

On motion, Elders Newell, Rooke and Duke were appointed a Committee to examine Bro. P. H. Pinnell for ordination to the ministry.

Unfinished business of yesterday taken up.

Bro. Spencer offered the following amendment to the report on Beneficiary:

Strike out all after the word "year" in the latter part of the report, and insert: "The said beneficiary to be selected by a committee of five to be appointed by this Association."

Adopted.

Elders Newell, Purefoy, Rooke, Duke and Pitchford constitute said Committee.

The following report on Foreign Missions was read by Elder Owen:

REPORT ON FOREIGN MISSIONS.

The purpose of this report is to suggest several topics implied in the work of Foreign Missions, the discussion of which will give comfort to those who are zealous in this cause, and administer rebuke to those who are not.

1st. We all agree in the belief that our Lord's command to preach the gospel to every creature is binding on his disciples now, and will be until He repeals it, or until He establish Jerusalem so firmly as to make her a praise in the earth.

2d. All nations need the Divine Word. From no other source can they learn how sin is pardoned—how morality is securely based—how society is a blessing—how government may be efficient, without being oppressive. In short, all blessings, personal and social, private and public, religious and civil, temporal and eternal, lie folded up under the wings of the gospel.

3rd. We derive a strong reason for sending the gospel to the heathen, from the principle upon which the final judgment will be grounded: "In the day when God shall judge the secrets of men by Jesus Christ, according to my gospel." "As many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law." If the Apostle means to affirm that they who have the law which the Bible contains will be condemned by that, while they who have not the written law will be condemned by another, even this view of the subject does not contract, in any degree, the broad import of our commission, or cancel our obligation to send the lamp of truth to those who sit in darkness. But if we are here taught what will be the destiny of all who appear for judgment without that knowledge of God and of themselves, which only the inspired Scriptures unfold, then the fact that all who die without the gospel will perish, is the most urgent appeal to Christian sympathy which can be made on this subject, and the loudest call imaginable for hearty and universal cöoperation in Missionary work.

4th. Although the cause of Foreign Missions has encountered discouraging and serious hindrances at home and abroad, yet its success so far seems to justify the belief that it is the Lord's work, and the hope that he will not suffer it to fail.

5th. To be deeply and successfully interested in the preaching of Christ

among all nations, the hearts of our people at home must be enlivened and influenced by a pure gospel. God, says David, shall send forth his mercy and his truth, and if our preachers at home and abroad do not hold forth these words of life in this connection we cannot expect the divine blessing upon our work at home, or in foreign lands. He who spiritually discerns that mercy and that truth which the gospel reveals, and who in his heart has felt their joint power unto salvation, will have always a sympathizing heart, and an open purse, and a working hand for Foreign Missions.

Respectfully submitted,

THOS. R. OWEN.

This report was discussed by Elders Newell and Green.

The latter gave an encouraging account of our Foreign Missionary work. At one station, Ougale, among the Teloogoos, where fifteen years ago the Missionaries were about to discontinue their labors, now stands the third largest church in the world. Spurgeon's Church being the first, and the African Church, Richmond, Va., being the second. All over Burmah the work was being zealously prosecuted.

Report adopted.

Elder Bailey read the following

REPORT ON PERIODICALS.

Your Committee on Periodicals would respectfully report that they regard the circulation of a sound religious literature as more essential in this age of the church of Christ, and the condition of our people, than at any former day. We therefore recommend the BIBLICAL RECORDER, our Denominational organ, as meeting the demands of our times, and worthy a place in every Baptist family. It should have an extensive circulation among our people.

C. T. BAILEY, for Committee.

Elder Bailey set forth the claims of the *Recorder*.

The Moderator thought it was a paper still improving.

Report adopted.

The Association arose to hear the Denominational Sermon by Elder T. R. Owen. Text, Heb. 13th chap., 8th ver. "Jesus Christ, the same yesterday, and to-day, and forever."

Recess.

AFTERNOON.

Elder Green read the following

REPORT ON SABBATH SCHOOLS.

We will not waste time and paper in this writing to argue the importance of the Sabbath School work, for we feel assured that all, or nearly all, of our membership will, with the great and good Dr. Hiscox (author of the Baptist Church Directory) say that next to the preaching of the gospel, may the Sabbath School be reckoned as almost the greatest instrumentality for religious good. A well conducted Sabbath School cannot fail to be of untold good to any church and neighborhood. For moulding the character and expanding the mind it is surely a great agency. For the dissemination of religious knowledge and inciting religious emotion, it is surely wonderful. What Christian parent, in view of the great responsibilities of properly training his or her children, bringing them up in the nurture and admonition of the Lord, but will thank the good Lord for the aid of Sabbath School instruction to help in that truly responsible labor? What citizen, who really appreciates quiet and elevated characters of children of a neighborhood, that should not be the constant sympathizer and fast friend of the Sabbath School, as well as general education? The object of this report is to encourage the organization of Sabbath Schools in every church. First, then, we advise the Pastors of all our churches to bring the subject before their churches by appointing time and place for organizing schools, using their best judgment in suggesting the name of the most active and untiring member, and have him appointed Superintendent.

Second, to get the young gentlemen and ladies of his congregation interested in the school, and especially in singing.

Third, to get the members of the church, old and young, to become sympathizers and supporters of the school.

Fourth, we advise the establishment of Sabbath School Institutes to be held with the churches of the Association on the 5th Sabbaths; and to this end, we advise the appointment by this Association of a committee of three, whose duty it shall be to appoint places and conductors for holding these meetings, and publish appointment from time to time in the BIBLICAL RECORDER.

Respectfully,

W. H. AVERA.

Report adopted, but no Committee appointed.

On motion, the Clerk was instructed to have 1,200 copies of minutes printed, and to receive fifteen dollars for his services, and five cents per page for transcribing former minutes.

A letter was received from the church at Wilson.

On motion of Elder Bailey,

Resolved, That the collection of to-morrow be divided between Foreign Missions, State Missions and Sabbath School Board.

Carried.

Moved that Elder Bailey take collection for Oxford Orphan Asylum. Carried.

The Finance Committee reported as follows :

The amount received by this Committee from the churches composing this Association, has been paid over to the Treasurer, and was given to the objects stated below, as follows:

Minute Fund	$ 63 10
Education	122 40
Home Missions	31 70
Foreign Missions	18 26
*Total	$235 45

W. D. COPPEDGE, }
M. C. DUKE, } Com.

The Treasurer reported as follows :

Remaining in Treasury last year	$ 12 15
Received for Minute Fund	68 53
" " Education	37 20
" " State Missions	62 20
" " Foreign Missions	44 39
Sunday Collection	22 50
Total	$246 97

Disbursements :

Paid Dr. W. M. Wingate for Convention, &c	$166 29	
Paid Edwards, Broughton & Co. for printing Minutes,	45 00	
Church Letter blanks	3 00	
Freight, postage on Minutes, and paper	5 50	
Clerk's fee	10 00	
Total		$229 79
Remaining in Treasury		$ 17 18

W. C. LANKFORD, Treasurer.

*NOTE.—When the Clerk counted the money he found that there were $2 more than the Committee reported.

Elder Newell stated that there were some funds remaining in hand for beneficiary.

Services at stand by Elder Fulford. Text, John 14 : 1.

The Committee appointed to nominate Ministers to preach Stated Sermons, reported as follows:

To preach Introductory Sermon, Elder G. M. Duke; Alternate, Elder W. J. Fulford. Denominational Sermon, Elder G. W. Newell; Alternate, Eldr N. A Purefoy. Conventional Sermon, Elder T. J. Rooke; Alternate, Elder T. R. Owen.

W. D. COPPEDGE,
J. V. BUNTING, } Com.
W. H. SPENCER,

The Committee on Standing Committees, reported as follows:

To write on Foreign Missions, Elder J. A. Pitchford.
To write on Home Missions, Elder J. G. Barkley.
To write on Ministerial Education, Elder C. T. Bailey.
To write on Periodicals, Dr. W. C. Lankford.
To write on Sunday Schools, J. V. Bunting.

W. J. FULFORD,
THOS. R. OWEN, } Com.
H. HARRIS,

The following were appointed Delegates to the Baptist State Convention: W. H. Avera, Elders G. M. Duke and N. A. Purefoy, Levi Perkinson, J. L. Battle, C. M. Cook and W. E. Bowers.

Elder Newell offered the following resolution, which was unanimously adopted:

Resolved, That the thanks of this body are due the members of this church, and the citizens of this community, for their kind interest in our meeting and their hospitality to us during our session, and are hereby cordially tendered.

Bro. D. Wester moved that the terms on which the colored churches were admitted as members of this body, be published with the minutes. Carried.

The Committee appointed last year to correspond with

our Foreign Missionaries was continued, and Elder Newell added to it.

The vote by which the motion to publish the terms concerning colored churches and Constitution was adopted, was reconsidered, and laid upon the table.

Adjourned to meet in Henderson on Thursday before 1st Sunday in October, 1876.

Prayer by Elder G. M. Duke.

THOS. J. PITCHFORD, MODERATOR.

W. C. LANKFORD, *Clerk.*

SABBATH.

After the assembling of the congregation, the Presbytery proceeded to ordain Bro. P. H. Pinnell. Elder Rooke offered the prayer; Elder Barkley presented the Bible and delivered the charge: Elder Duke preached the sermon. Text, Luke 14 : 17.

A collection was taken for the objects of the Convention, amounting to $12.74.

In the afternoon, Elder Miln preached in the house. Text, John 3 : 14-15; Elder Rooke at the stand. Text, Phil. 4 : 4.

NOTE.—After returning home, the Clerk received a letter from Poplar Springs, containing $12.000, which will be found credited in the Financial Table.

STATISTICAL TABLE.

CHURCHES.	Constituted.	COUNTIES.	PASTOR & HIS POST OFFICE.	CLERK AND HIS POST OFFICE.	Sabbath of Preaching.	Addit'n			Dim't'n			White Males.	White Females.	Total Whites.	Colored.	Total.
						Baptism.	Letter.	Restoration.	Letter.	Exclusion.	Death.					
Antioch,.....	. ..	Warren,..	J. A. Pitchford, Warrenton,.	H. A. Sledge, Brinkleyville,..	1st,	9	..	..	3	1	..	21	66	87	2	89
Bear Swamp,..	....	Warren,..	N. A. Purefoy, Warrenton,..	J. H. Connell,.....	....	4	..	..	..	..	1	..	..	26	32	58
Brown's,.....	....	Warren,..	N. A. Purefoy, Warrenton,..	John Watson, Warrenton.....	4th,	..	..	..	7	..	..	16	49	65	132	197
Conoconary,...	1833	Halifax,...	T. R. Owen, Tarboro',.....	E. P. Powell, Dawson's X R'd	3rd,	..	2	..	..	1	2	6	29	35	...	35
Corinth,.....	1875	Franklin,.	E. F. Beacham, Franklinton.	G. W. Macon, Louisburg,....	4th,	..	1	..	6	..	2	23	40	63	...	63
Cypress Chapel	1856	Franklin,.	W. J. Fulford, Nashville,...	J. C. Moore, Louisburg,.....	1st,	16	8	..	3	..	..	15	35	50	16	66
Gardner's.....	1844	Warren,...	N. A. Purefoy, Warrenton,..	Thos. M. Egerton, Littleton,.	1st,	1	..	..	..	..	2	20	55	75	...	75
Greenville,....	....	Pitt.....	Not represented,.....	.....	....	..	..	..	..	..	..	..	..	..	..	..
Henderson,....	....	Granville,.	W. T. Walters, Wake Forest	J. H. Dunn, Henderson,.....	4th,	..	4	..	2	..	1	13	11	24	2	26
Hickory Chap'l	....	Nash,.....	G. M. Duke, Hilliardston,...	L. M. Conyers, Battleboro',..	1st,	42	2	1	1	..	4	38	39	77	...	77
Littleton,.....	1873	Warren,..	No statistics given.....	.....	....	..	..	..	..	..	..	..	..	..	..	..
Louisburg,....	....	Franklin,.	C. E. Taylor, W. F. College,	W. H. Spencer, Louisburg,...	1, 3,	..	5	..	..	..	1	11	14	25	...	25
Maple Spring,.	1793	Franklin,.	G. W. Newell. Louisburg,..	W. C. Lankford, Louisburg,..	4th,	4	1	..	10	1	9	44	83	127	24	151
Mt. Olivet,....	....	Franklin,.	W. A. Barrett, Franklinton,.	F. Tharrington, Franklinton,.	3rd,	5	..	..	8	..	..	17	37	54	1	55
Mt. Zion,.....	1862	Franklin,.	Thos. Willcox, Brinkleyville,	A. J. Carr, Laurel,	1st,	7	1	..	..	1	1	23	54	77	...	77
New Bethel,..	...	Warren,..	M. R. Pinnell, Franklinton,.	E. W. Green, Louisburg,.....	1st,	4	2	..	..	..	1	26	31	57	...	57
New Hope,....	...	Wilson,...	William Nowell, Earpsboro',	C. N. Winstead, Wilson,.....	....	7	..	..	..	..	..	..	..	..	..	18
Peach Tree,...	...	Nash,.....	W. J. Fulford, Nashville,...	W. H. Gay, Louisburg,.....	2nd,	15	5	1	14	4	1	94	182	276	54	330
Philadelphia,..	1859	Nash,.....	G. M. Duke, Hilliardston,...	J. V. Bunting, Hilliardston,..	4th,	9	6	..	3	2	2	28	56	84	2	86
Pleasant Grove	1859	Nash,.....	G. M. Duke, Hilliardston,...	N. W. Boddie, Nashville,....	3rd,	..	..	..	..	4	..	..	..	105	12	117
Poplar Spring,	...	Franklin,.	W. C. Nowell, Earpsboro',..	J. H. Cheves, Louisburg,....	2nd,	..	..	3	13	2	2	36	136	172	35	207
Red Bud,.....	....	Franklin,.	G. M. Duke, Castalia,.....	Sam'l Harper, Castalia,.....	2nd,	2	2	..	2	6	2	55	115	170	7	177

Red Oak,		Nash,		J. G. Barkley, Battleboro',	3rd,	10	1	1											75
Reedy Creek,		Warren,	J. A. Pitchford, Warrenton,	Dr. T. J. Pitchford, Warrenton	2nd,	2			2		3	44	87	131	20	151
Rock Spring,	1873	Franklin,	A. J. Nowell, Moore's Mill,	J. H. Odom, Louisburg,	4th,		9			1	1	28	28	56		56
Samaria,		Nash,	A. J. Nowell, Wakefield,	Wesley Privett, Stanhope,				2		6		23	43	66	2	68
Sandy Creek,		Franklin,	N. A. Purefoy, Warrenton,	N. Davis, Louisburg,	3rd,					2	1			151	3	154
Sharon,		Warren,	C. T. Bailey, Warrenton,	W. R. Coleman, Warrenton,						15	2	43	91	134		134
Tarboro',		Edgeco'be,	T. R. Owen, Tarboro',	J. A. Williamson, Tarboro',	4th,		3		1	1		9	9	18		18
Warrenton,		Warren,	C. T. Bailey, Warrenton,	J. M. Waddill, Warrenton,		5	2			2	2					122
Wilson,		Wilson,	T. R. Owen, Tarboro',	G. W. Blount, Wilson,			4				3					30
Zion,	1864	Halifax,	T. J. Rooke, Scotland Neck,	J. T. Lawrence, Scotland N'k,	ev'y		5			3	1	12	25	37		37
Hawkin's Ch'l,			Jeff. Burwell,	Geo. Pugh,		31	1				1				71	71
Shiloh,			Braxton Hunt, Kittrells,	Handy Crudup, Kittrells,	1st,	6	6			4	4				236	236

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FINANCIAL TABLE.

CHURCHES.	White Male Membership.	White Female Membership.	CONTRIBUTIONS DURING THE YEAR.							PRESENT CONTRIBUTIONS.						
			State Missions.	Foreign Mis'ns	Education Board.	S. S. Board.	Home Missions	Pastor's Salary.	Church Expenses.	Other Objects.	State Missions.	Foreign Missions.	Education Board.	W. F. College.	Associational Fund.	Other Objects.	Total.
Antioch	....	....	$	$	$	$	$	$	$	$	$	$	$	$	$1 75	$	$
Bear Swamp	....	....	.....	.....	.....	.....	2 00	.....	.....	.....	.....	.....	5 00	.....	2 40	.....	.....
Brown's	....	....	.....	.....	.....	.....	.....	100 00	.....	.....	1 50	1 50	.....	6 00	3 00	.....	.....
Conoconary	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3 00	.....	.....
Cypress Chapel	....	....	.....	.....	.....	.....	.....	50 00	.....	2 00	.....	.....	.....	.....	1 00	2 00	55 00
Corinth	....	....	.....	.....	.....	.....	.....	100 00	.....	.....	.....	.....	.....	.....	2 50	.....	.....
Gardner's	20	55	.....	.....	.....	.....	.....	100 00	.....	.....	.....	.....	.....	.....	2 00	.....	.....
Greenville	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Henderson	13	11	14 60	10 00	18 00	5 25	9 00	150 00	97 60	9 08	.....	.....	.....	.....	3 00	.....	313 37
Hickory Chap'l	38	39	.....	.....	.....	.....	.....	60 00	350 00	.....	.....	.....	.....	.....	2 00	.....	352 00
Louisburg	....	....	.....	.....	.....	.....	20 00	.....	.....	.....	.....	.....	.....	.....	2 00	.....	.....
Littleton	....	....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1 50	.....	.....
Maple Spring	44	38	.....	.....	7 50	.....	.....	150 00	5 00	10 00	5 00	5 00	11 00	.....	3 00	.....	196 90
Mt. Olivet	....	....	.....	.....	.....	.....	.....	.....	.....	.....	2 00	.....	.....	.....	2 00	.....	.....
Mt. Zion	....	....	.....	.....	.....	.....	.....	42 00	.....	.....	2 00	2 00	1 00	.....	1 50	.....	48 50
New Bethel	....	....	.....	.....	.....	.....	.....	50 00	.....	.....	.....	.....	.....	.....	2 00	.....	.....
New Hope	....	....	.....	.....	.....	.....	5 00	150 00	.....	.....	.....	.....	.....	.....	1 00	.....	.....
Peach Tree	94	192	.....	.....	.....	.....	.....	150 00	.....	.....	5 00	.....	5 00	.....	3 00	.....	163 00
Philadelphia	28	56	.....	.....	10 00	.....	.....	.....	25 00	.....	.....	.....	6 86	.....	2 00	.....	43 85
Pleasant Grove	....	....	1 00	.....	1 00	.....	.....	.....	.....	.....	.....	.....	.....	.....	2 00	.....	4 00
Poplar Spring	36	136	.....	.....	.....	.....	.....	100 00	.....	.....	5 00	.....	5 00	.....	2 00	.....	.....
Red Bud	....	....	.....	.....	.....	.....	.....	.....	.....	.....	2 50	.....	3 00	.....	1 00	.....	7 00

Red Oak															2 00		
Reedy Creek								100 00					5 00		2 50		
Rock Spring	28	28	2 75		2 50										1 50		6 75
Samaria															1 50		
Sandy Creek															2 00		
Sharon													10 00		2 00		
Tarboro											11 25				2 00		
Warrenton			25 95	5 00	20 00	10 00	15 50								2 00		
Wilson											4 00	4 00	8 00		1 75		
Zion	12	25		8 32				300 00	25 00						2 50		335 82
Hawkin's Ch'l								50 50							1 50		
Shiloh (col.)															3 00		

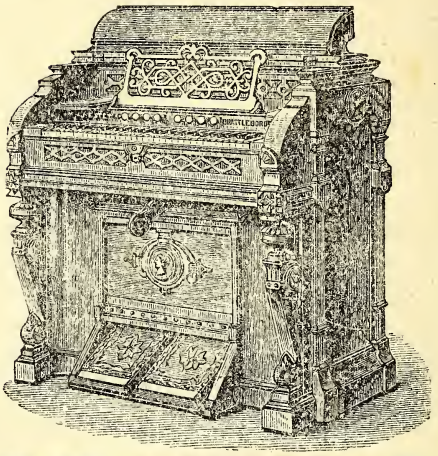
SABBATH SCHOOL STATISTICS.

CHURCHES.	No. Schools.	SUPERINTENDENT AND HIS POST OFFICE.	Officers & Teachers	Average Attend'nce	Scholars.	Average Attend'nce	Conversions.	Volumes in Library.	No. of Kind Words taken.	No. of Baptist Teacher taken.	Contributions for the year.			No. months School kept open.
											S. S. Board.	Other Objects.	Total.	
Antioch,	1	J. J. Partin,	11	..	55	....	..	107	....	....	.....	.....	.....	....
Bear Swamp,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Brown's,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Conoconary,	..	.....	..	..	....	....	..	....	....	..	.....	.....	.....	....
Cypress Chapel,	1	A. Sledge, Louisburg,	6	5	39	24	..	7	....	....	.....	.....	.....	....
Corinth,	1	P. J. Dement,	6	..	32	....	..	....	....	....	.....	.....	.....	....
Gardner's,	1	J. H. Nicholson, Macon,	12	..	49	....	..	....	....	....	.....	.....	.....	....
Henderson,	1	J. H. Dunn, Henderson,	10	7	41	34	..	150	....	....	.....	$13 35	$13 35	12
Hickory Chapel,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Louisburg,	1	W. B. Beacham, Louisburg,	6	..	70	..	..	100	24	....	.....	.....	.....	12
Littleton,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Maple Spring,	1	Dr. W. C. Lankford, Louisburg,	6	..	25	....	..	100	...	....	.....	.....	.....	6
Mt. Olivet,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Mt. Zion,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
New Bethel,	1	E. Green, Louisburg,	7	5	74	40	3	30	....	7	.....	.....	.....	6
New Hope,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Peach Tree,	1	S. Gay, Louisburg,	9	6	45	40	2	10	...	...	.....	.....	.....	....
Philadelphia,	1	W. H. Avera, Hilliardston,	8	6	60	40	3	18	....	....	.....	10 00	10 00	5
Pleasant Grove,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Poplar Spring,	3	J. H. Cheves and Dr. Fowler, Louisburg,	30	20	250	165	4	....	....	....	.....	.....	.....	6
Red Bud,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....
Red Oak,	..	.....	..	..	....	....	..	....	....	....	.....	.....	.....	....

Reedy Creek,															
Rock Spring,	1	W. A. Sagmore, Louisburg,	5		40										6
Samaria,															
Sandy Creek,	1	J. H. Gupton,	15		70										
Sharon,	1	G. W. P. Bates,	6		40										
Tarboro',	1	J. A. Williamson, Tarboro',	2		15										
Warrenton,	1	L. A. Williams, Warrenton,			80	50									
Wilson,	1				40										
Zion,	1	W. P. Whitaker, Scotland Neck,	12	6	61	50		150	15						12
Greenville,															
Hawkins' Chapel, col.,															
Shiloh, col.,															

THE ESTEY ORGAN

IS THE



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